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Korea, the Hermit Nation.

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IF one has doubts concerning the transforming power of the Spirit in the twentieth century, let her study the emancipation of Korea. Contrasts are presented as striking as those portrayed in the first and the eighth chapters of Romans. If, when studying the missionary journeys of Paul, one wonders whether our God is really the same today as yesterday, let her study His work in Korea. It reads like a chapter from the Acts.

If one questions whether the "Strong Son of God" is continuing the work he began to do when he banded together his followers in Judea, let her study the development of the "Jesus Church" in Korea. It recalls the Pentecostal days of the first century.

The literature is so abundant and so interesting concerning this little nation that no one need remain in ignorance of this modern miracle of missions.

Bishop, Gifford, Jones, Hulbert, Ross, Gale, the Underwoods and others have contributed books of more than passing interest.

Description, adventure, anecdote, romance, character fascinate, as well as inform the reader.

Korea has been on the map a long time —since the days of "Yo and Soon" in fact, and yet the world has been aware of its existence but a quarter of a century.

Those of us who studied geography before that time, knew of it as the little peninsula between the Sea of Japan and the Yellow Sea, and separated from the Japanese Islands by the Strait of Korea which in those days we spelled with a "C."

To the most of us, it had nothing of interest but "this local habitation and a name," until during the nineties the newspapers thrust it upon us as the cause of the "Yellow War."

Lying between China and Japan, its people allied to both, but racially unlike either, it became the bone of contention, and when internal disturbances broke out, one faction appealed to China, and the other to Japan, with war as the result of their rival pretensions. When Peking itself was threatened, China made peace, renouncing its claim over Korea and ceding Port Arthur and Formosa. The European Powers objected to a treaty so favorable to Japan, and Russia, Germany, and France joined to compel Japan to give up her conquests on the mainland. Then came the Boxer troubles in China, at which time Russia took possession of Chinese Manchuria bordering on Korea. Promising to evacuate when peace should be restored and

then refusing to do so, but, instead, strengthening her hold and threatening Korea, Russia called down upon herself the wrath of Japan.

Korea, in the hands of the Muscovite would prove a menace to her prosperity and possibly to her independence since the very heart of her Empire lies but ten hours from the port of Korea.

Japan could not brook such an extension of Russian power and when diplomacy failed, she resorted to war and her brilliant success established her as the dominant power of the far East. Among the rubrics of the Portsmouth Treaty of 1905, is one recognizing her preponderance in Korea. Nominally, Korea is an independent nation and her ruler is still entitled Emporer, but Japan reserves the right to guide and control him.

These two wars of 1894-95 and 1904-5 have brought the obscure little peninsula into the lime-light, and the whole civilized world has come to know and to be interested in the Land of the Morning Calm.

Her territory is not large—about equal to that of Italy, a little more than the two states of New York and Pennsylvania. A mountain range traverses the entire length of the peninsula, abrupt and precipitious on the east but forming a gentle slope on the west. The swift flowing mountain torrents entering the Japan Sea abound in salmon and trout, while four rather large streams water the western plains. These are Yalu, which forms the boundary between China and Korea; the Tai-tong upon which is situated the metropolis of the north; Pyeng-Yang; the Han, most important of the four, gives site to the capital, Seoul, and at its mouth forms the fine harbor of Chemulpo. Still farther south is Nak-tong with Tai-Ku on its banks.

Tradition claims that in their efforts to exclude the foreigner, the Koreans deliberately devasted their coasts. Whether this be true or not, the approach is most uninviting, the mountains barren and the hills bare. Navigation, too, is exceedingly dangerous. Here is one of the highest tides of the world, with its swift and varying currents, while innumerable small islands and dense fogs add to the difficulties of the mariner. The arable land to the west and north, perhaps not more than one-fourth of the whole, is quite fertile and under cultivation richly rewards the laborer with rice, gin-seng, barley and beans.

NATIVES OF KOREA.

Mineral wealth is hers also, but undeveloped. Coal, iron, copper, quicksilver, lead, tin and gold are found in paying quantities. Concessions for mining and lumbering have, of late years, been granted to foreigners and have yielded well. Only in recent years, however, has the foreigner been permitted to enter the land. With China and Japan she has, for centuries, maintained the policy of exclusion. It was death to a foreigner to enter the Hermit Nation and death to the native sheltering or harboring an alien.

Following a series of difficulties with Japanese cruisers, a treaty was finally

negotiated in 1876 by which certain ports were opened to Japan and a Korean embassy established in Tokyo. But it remained for Com. Shufeldt of the U. S. Navy, to open her gates westward as Com. Perry had opened Japan to Occidental commerce and ideas, a quarter of a century before.

This treaty of 1882, among other concessions, gave the right to enter and to carry and distribute the Bible in four open ports. Two years elapsed before any Protestant denomination made any move to occupy the land for Jesus Christ; and then in 1884, the Presbyterians and Methodists entered together and since that time have prosecuted the work with interest and vigor.

A Friendly and Generous People.

They found a people naturally friendly, generous and hospitable, less stolid in their conservatism than the Chinese, and less ambitious and imitative than the Japanese, caring less for commerce than the former and less for war than the latter. Some writers have said that they cared less for anything than other nations; that they were constitutionally and tempermentally opposed to continuous or continued work of any sort—lazy, in other words—the laziest people living in a temperate climate. Such is their reputation.

There seem to be reasons which adequately account for this condition of affairs among them, and the causes once removed, those in position to know, claim that they soon prove that the epithet is undeserved.

For years they have been subject to foreign domination and their political history simply the record of pulling and hauling between their neighbors until, in despair, they settled into hopeless submission to tyranny and mis-rule. They have been a dependent people and while this may argue their weakness, it does not necessarily prove their lack of fibre.

A tax system rivaling that of France before the Revolution, is sufficient to account for the prevalent deceitfulness, and a hopelessness of being able to enjoy the fruits of labor, akin to that of the Irish, has very naturally resulted in indolence and apathy. Why should a man work to improve a property and thus make it the target for officials, inspectors, policemen and soldiers? Why should a man labor for the money that would make him a victim of the roving bands of robbers still infesting the highways? The courts bring no redress of grievance but only added expense. Is it any wonder that apathy has taken possession of the populace and that the strenuous life makes no appeal to them? But wherever they have enjoyed more secure property rights and been inspired with Christian ideals of living and giving, they have shown a zeal and ability in business that is surprising in view of their centuries of dependence.

Custom of Dress.

The people are not especially attractive in appearance. They are somewhat larger than the Japanese and strong of body. Their bright, black eyes are slightly almond-shaped and tip-tilted; their foreheads high enough to give promise of brain power, but the nose is low and flat and the irregular features accentuated by the style of hair-dressing. A Korean gentleman's hair is gathered into a tightly coiled top-knot which stands straight up from the crown of his head. This top-knot symbolizes many of the most revered customs and superstitions of the people, and is quite as important as the Chinaman's queue. When the young man is married, or the boy becomes engaged, the ceremony of the top-knot is solemnized in the presence of witnesses. Heretofore, the hair has been worn in a braid down the back like a girl's, but now the crown is tonsured and the remaining long hair combed up and tied over the shaved spot, then twisted into a compact knot. A head-band of woven horse-hair is bound so tightly about his brow as to cause a slight depression of the forehead. This

serves to keep his hair in place and is more effective than side combs and barette to keep the straggling locks tucked up. Last of all the guaze hat is donned and the boy is a man. Regardless of age, he is not considered a man nor is he entitled to respect, without a top-knot, and with it, regardless of age, he is recognized as invested with the privileges and responsibilities of manhood, since after this ceremony, he takes his place in caring for the ancestral shrines.

Under the old regime, all class distinctions were designated by the dress, and the law forbade the wearing of either style or material other than that of one's own class, but these distinctions are no longer enforced although custom still decrees the old costume of white cotton native cloth. A gentleman is clad in jacket and baggy, padded trousers gathered in at the knee, leggings tied at the ankle, padded stockings, and felt or straw sandals. Over all, when away from home, he wears a full-sleeved, long, loose robe.

When one remembers that these garments are usually white and that they must be ripped up before being laundered, it is evident that the careful housewife in Korea must follow the wise man's injunction "to gird her loins with strength and to strengthen her arms," for she, at least, is not to eat the bread of idleness.

But the women have nothing else to do but to look well to the ways of their households for they live the secluded lives of the Orient. In many cases they never leave the father's house until carried in a closed chair to the husband's home to remain there until death. The poorer women have a little more freedom and occasionally visit each other, but their going about must be with unexposed face.

Architecture of the Country.

These ancient customs are reflected in the architecture of the country since every house in Korea must be built with reference to the one underlying thought that there must be the women's quarters into which men are not admitted, and the dwelling must be so situated that this inner room shall be screened from sight of street and of entrance gate. Few of the poorer houses have windows, but if a tiny one is afforded, it is covered with paper instead of glass.

MODE OF TRAVEL IN KOREA.

Wherever circumstances will permit, a mens' sitting room or sarang, opens on the street or upon the mens' court, and here any man may enter and enjoy the hospitality of the host.

The rude structures are strong in their frame work of wooden pillars, between which are cane-stalks fastened with straw ropes and plastered with mud. The roof is either a deep thatch of rice straw or a black tile gracefully curved upward at the corners and in either event projecting three or four feet beyond the building. Mrs. Underwood compares the cities to vast beds of mushrooms, since none of the houses are more than one story high.

The Koreans have devised an economical plan for saving fuel by constructing flues under the floor of the living room. These allow the heat and smoke to pass from the kitchen, after having cooked the food, to circulate under the floor and

to reach the chimney at the opposite side of the house. Economy is about the only commendable feature, since the Koreans, having no beds, are obliged to sleep upon these heated floors. This may not be so objectionable in winter, but in summer Dr. Gifford suggests that one feels quite like a trout in a skillet.

The best of the homes would be considered wretchedly poor by an American. They are almost devoid of furniture, no beds, no chairs, perhaps a chest or a screen or a little lamp stand.

The dining room furniture consists of bowls of crockery or of brass and little tables, a foot high, at which one, or perhaps two, Koreans sit tailor fashion at their meals.

Their Home Life.

There is but little home life as we understand the term. Husband and wife do not look into each other's eyes on the level. She is not his companion and is of consideration only as she contributes to his comfort and dignity. Marriage is all but obligatory and entered into when the children are quite young, the alliance having been planned and the contract made by some marriage broker. Mutual congeniality and affection are not considered and the wonder is that the family gets on as well as it does.

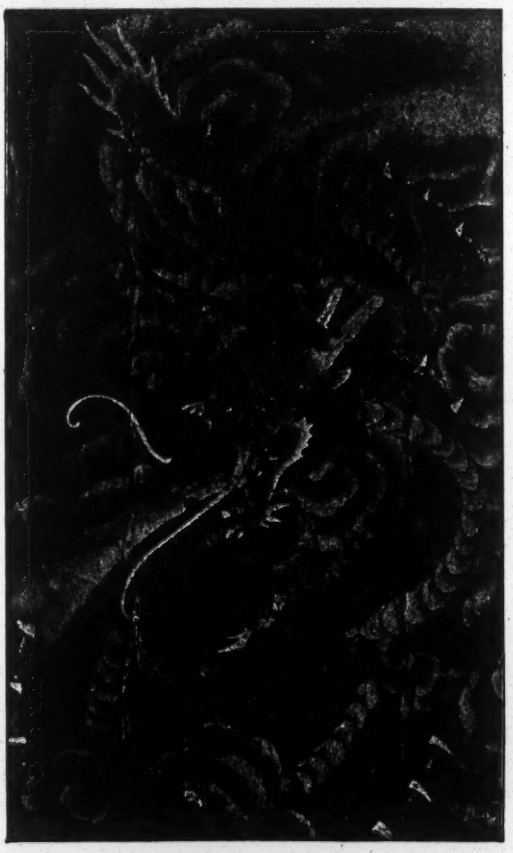
Korean parents are fond of their children and kind to them as a rule, and the small boy in Korea has just as good a time playing with hoops, and kites, and teeter-boards, and swings, as elsewhere. But Jack is kept from the irresponsibility of all play, as well as from the dullness of "all work," and at an early age he is required to scare the sparrows from the rice fields, and to rake the grass into bundles for fuel while the little girls must learn to sew and to cook. The boys, too, must be taught to read and to write Chinese—no easy task. Continuous drill in the Chinese classics, however, has resulted in the same kind of mental power that the mastery of Latin and Greek gives the American boy. But the Korean stops here with a certain brilliancy and polish and intellectual discipline, but with very little actual knowledge. He is lacking in breadth and originality. He faces the past with its traditions and superstitions and slavishly follows the Chinese in philosophy and social usage.

In no particular is this more striking than in his reverential regard for his progenitors. While the writings of Confucius contain much that is true and beautiful, undue stress is laid upon filial piety and as practised by the Koreans it becomes actual idolatry. They believe that a man has three souls, one of which goes to the realm of shades or wanders upon the earth after death, another goes to the grave and the third enters the ancestral tablet. The choice of the grave-site and the location of the tablet are of utmost importance. For the former, the services of a geomancer are often employed because of the many points to be considered. When a suitable and auspicious burial place has been selected and the body deposited with great ceremony, sacrifices are offered to the spirit presiding over the spot to insure hospitable treatment of the soul left at the grave. One soul returns with the mourners to the home to take up his abode in the ancestral tablet. In the tablet room another sacrifice is offered consisting of food and wine that the spirit may refresh himself. The idea that the souls of the departed require attendance and food and clothing, is a fundamental part of the worship of ancestors. The duty of supplying these needs devolves upon the eldest son. In fact the sacrifice must be offered by a man or boy one generation younger than the spirit and consequently no greater misfortune can befall a man than to be without a male heir to forward the supplies to the realm of spirits. So exacting are the requirements of this system, that children deny themselves the necessities of life and burden themselves with debt in order to prevent incurring the ill will of the departed.

Souls are easily fed, however, for all they require is the essence or flavor of food; the substance may afterwards be eaten by the living. If too poor to furnish a lavish repast, one may be rented or paper fish, flesh and fowl may be bought to the apparent satisfaction of the departed. Paper representations of clothing and furniture, and fans, and umbrellas, and other articles are burnt and so sent to the spirits world. Fear, rather than love, prompt this ancestral worship, for they are taught that the spirit has power to avenge the neglect of descendants by sending calamity and disease.

Their Superstitions.

The Koreans live in constant dread of the myriads of spirits that haunt the air, the earth and the sea, the vast majority



DEMON WORSHIP.

of which they regard as malicious fiends and the revengeful souls of men, who died in poverty or in pain and who vent their rage and spite on all who refuse to supply their needs through sacrifice. It is, indeed, impossible for us to appreciate the keenness and intensity of the mental suffering caused by this fear of demons because so difficult for us, in a spirit of sympathy, free from disgust or ridicule, to put ourselves in the place of those who have lived all their lives in the bondage of terror. It pervades every phase of life and determines every purpose and plan, and action. Every calamity and every disease is the result of demon spirits. Consequently, when one's home is afire, it is well to let it burn and even to show signs of approval and rejoicing that the fire demon has chosen this particular sacrifice. When the small-pox devil enters the babe, as it does so frequently, the parents speak of it as the "honored guest" their child is privileged to entertain. Often with great ceremony, they provide a tiny straw horse laden with dainties and invite "the guest" to go for a ride in the hope that he will not return. If the child takes a turn for the better, a feast is spread for the "guest" and he is bidden good bye with many kind wishes for a safe trip to China.

When the cholera demon attacks them, it is in the form of rats whose gnawing produces the agony in the cramping limbs. A dog must be the sacrifice and that before the rats reach the victim's heart.

To such a people, dependent, deceitful, lazy and dirty, superstitious and ignorant, to such a people the Presbyterian Board wired Dr. H. N. Allen to go in the name of Jesus Christ. He reached Seoul in the fall of 1884 and was followed shortly by Dr. and Mrs. Heron and the Rev. H. G. Underwood. At the same time the Methodist Episcopal church sent out Dr. and Mrs. Scranton, and the Rev. and Mrs. Appenzeller. The story of their work and that of their co-laborers is one of the marvels of modern missions.

The limits of a magazine article forbid an extended review of the work of twenty-five years; in fact, admit of b t the briefest survey of some of the dis-

tinctive features of this field which gives promise of being the first heathen nation of the Orient to become Christians.

The long closed gates of the Hermit Nation were opened to the missionary "at the point of a lancet" in the hands of Dr. Allen. It was during the political troubles in 1884 that his prompt and successful surgical treatment of a wounded cousin of the queen, resulted in his appointment as royal physician in charge of the government hospital.

This, no doubt, paved the way for other "visitors from the West," who found easy entrance into Korea. The good Samaritan has always stood as the best exponent of Christian philanthropy, and the good physician as the truest expression of the life work of Jesus.

"So stood of old the Holy Christ
Amidst the suffering throng,
With whom His lightest touch sufficed
To make the weakest strong."

Factors for Success.

In accounting for the phenomenal success that has attended the work in Korea since its auspicious beginning with the favor of officialdom, many factors must be taken into consideration. Among them the fact that Korea has no national religion. Consequently no system stands entrenched behind *law* as well as custom. The prevailing faiths are Confucianism, Buddhism and Shamanism. The better educated pride themselves upon their knowledge of Confucius and his system of ethics. The precepts of the sage, however, have but little religious significance to them and have given but little moral fiber to the nation.

Buddha has many adherents as well, although his priests rank just above the butchers who are the lowest on their social scale.

A form of Shamanism, whose chief tenet is demon worship, is the oldest of all Korea's faiths, if indeed, any of them be entitled to that term.

These three are recognized enemies of "the doctrine," Shamanism the most obstinate. Some copies of the gospel had found their way into Korea prior to the advent of the missionaries and the people had begun to lose faith in the old religions, their adherence to their old teachings was wavering and their minds and hearts were receptive to the truth. While in other oriental countries, missionaries have waited patiently from ten to twenty years for the first fruits, the workers in Korea were permitted to rejoice over their first baptized convert within two years. Almost a century elapsed before China numbered six converts who could be banded into a church, while in Korea an organization was effected within three years.

It was a great advantage, too, that so many Koreans could read the Chinese characters, for it enabled some seed to be sown while the tedious and laborious work of translating the Scriptures into the vernacular was being carried on.

Perhaps nowhere, better than in Korea, can the truth of the Psalmist's words be demonstrated that the "entrance of the word giveth light," and in summing up the agencies honored of God in reaching this people, one should not fail to mention the faithful printers operating hand presses or feeding reams of paper to the great hungry "Billy" in Seoul.

More than a hundred books and tracts have already been printed and quickly sold, for the willingness, even eagerness to buy books is one of the encouraging features of the work in Korea. The church is exceedingly anxious to take advantage of this craving for books and to flood the land with Christian literature, for as yet no atheistic books or papers have found their way thither. The Herculean efforts of the Committee on the translation of the New Testament has already been richly rewarded. So great was the demand that last year every copy of a 20,000 edition was sold before a single page had been printed. These are not given away, nor sold for a nominal value, but they bring the full cost of production.

Those who were privileged to hear Dr. H. G. Underwood at the Student Volunteer Convention in Toronto in 1902, will undoubtedly recall an incident related by him illustrating the zealous study of the Word by these modern Bereans. A few copies of the "Acts" had been sent to a village which no missionary had yet visited. The truth found its way to the heart of one man who at once began to tell the good news to friends and neighbors and to appeal to the mission to send some one out to teach them. There was no one to send. A second year passed and still no one could be spared. But by this time they had Mark's Good News and Luke's Good News and in their reading they learned of a washing rite which they did not quite understand. They studied about it and prayed about it and then each went to his own home and reverently in the name of the Father and of the Son and of the Holy Spirit, bathed himself. Would any one deny that this was as true a baptism as any administered in the Apostolic Succession?

The incident serves to illustrate, not only the use the Spirit can make of the Word, but also the open-mindedness of the people and their eagerness to tell as well as to hear the gospel. Of the 70,000 converts since the baptism of Mr. No, on July 11, 1886, few have been brought by the direct instrumentality of the missionaries. One is reminded of the apostolic days when every Christian became an evangelist.

Very early in the development of the native church Dr. and Mrs. Nevius visited Seoul, and after much prayerful consideration, the mission adopted the main features of the so-called Nevius Method.

The first among these has been to "let each abide in the calling wherein he was found." 1 Cor. VII: 20. Each was expected to be a worker for Christ, supporting himself by his trade and living Christ in his own community. When a man seeks church membership, he is asked if he has told the story of Jesus to some one who has not heard. If not, he is kept on probation until he has given this evidence of discipleship. As a result, missionaries are often asked to go to organize churches in villages they have never visited.

Talk about our Laymen's Movement! Our Men's Leagues and Women's Missionary Societies could take suggestions from these Top-knot brothers who consider themselves, rather than the preacher, responsible for the evangelism of their own field.

The Nevius Method.

Few native preachers have been ordained but an unusually large proportion of the converts are real evangelists in home and shop, and factory, and farm. The Nevius Method aims to develop church machinery just as rapidly as the native church can handle it and not more so. Native equipment and control is the end sought and the churches built are in such style and elegance as the local church can afford since they must provide the means.

Only as they are able to provide qualified men and the means to support them are men set apart for evangelistic service.

These features of the Nevius Method have been tested in Korea under the most favorable circumstances and with highly satisfactory results. An intensely active, liberal, and independent native Korean church is being developed under the guidance of statesman-like and Spirit-filled men and women.

Great emphasis is laid upon Bible study. Bible Institutes are held at the various centers, continuing from ten to fourteen days, with an enrollment varying from 250 to 1200, according to district and distance.

These returning, organize classes in their own villages so that one district last year reported 192 classes with an attendance of more than 10,000.

Would not this eagerness to know the doctrine, coupled with their willingness

to do it, account for the phenomenal success which attends their testimony?

A unique manifestation of their zeal, and one said to be peculiar to Korea, is their custom of pledging time in addition to money for evangelistic work.

We have all kinds of subscription lists and all sorts of devices and schemes for money raising in America, but we have yet to see a congregation pledging so many hours, and days, and weeks to telling the story of Jesus, amounting in the aggregate to years of gospel preaching by laymen.

DRIVING AWAY THE EVIL SPIRIT.

Educational Work.

Educational work in Korea has not been neglected, but it has not claimed so large a place as did the medical during the early years, or the evangelistic more recently. Not that its worth was not recognized, but because the other forms were so imperative in their demands. But the need of building up a generation trained from childhood in the truths of Christianity was very soon realized by the native church and it began to plan and develop a system of primary and secondary schools and colleges for the education of its sons. Nor are the daughters neglected. Twenty years ago a native Korean was keen enough to see and bold enough to suggest that the wives and mothers must be reached if the work was to be wide spreading and permanent. Zenana work has been the most satisfactory method in all countries where the women are strictly secluded but the girls' schools will solve the problem for the future generations and these are given great prominence.

Primary schools for girls are maintained by the native churches and boarding schools in the principal cities for those desiring a higher education.

Besides these, short session schools for such as cannot attend continuously and for the very young wives and widows who are instructed in domestic science as well as in the Bible.

Already the effect of the gospel upon the position of women is apparent. At a recent church wedding at which there were hundreds of guests, the curtain separating the women from the men was

down for the first time in the history of Korea.

The world is watching with much interest the outcome of Japanese control. Many criticisms have been made and many charges of mal-administration and non-fulfillment of promises.

Conflicting reports reach us—Dr. Timothy Richards, who has but recently returned from a visit there, writes that "Korea is passing through an extraordinary crisis. A thousand Koreans are put to death every month, in the process of pacification by the Japanese. Many of the Koreans complain that they are cruelly oppressed, while the military authorities in Japan assert that Prince Ito's methods are too lenient, and that the rebels should be stamped out immediately." Ex-Vice President Fairbanks makes the statement that he found "everywhere evidence of the high purpose of Japan toward Korea and Koreans. Foremost among these, was the establishment of a judicial system; next, the introduction of good schools. The influence of the missionaries is excellent," says he, "and they are now working in full co-operation with the Japanese Protectorate.

Wherever the truth lies, Koreans are asking "what sin the nation has committed that it should be kept in bondage and what God would have them do to secure peace and prosperity."

Doubtless this awakening has very much to do with the wide spread revival of the past year or two.

The Methodist church reports a growth far exceeding their ability to give it financial support. The Presbyterian report is equally remarkable. In spite of the disturbed political conditions they added 5,423 members last year. Pyeng Yang has been stirred most deeply. This city had the reputation of being the most wicked in the Empire and fourteen years ago was unanimously pagan. Within its walls in 1890 were but three followers of Jesus, while Minot C. Morgan tells of his recent experience there in preaching in one church to a congregation of 1,000 women in the morning, and to 1,400 men in the afternoon.

Out of much tribulation, and sorrow, and degradation, Korea is advancing to a higher, a Christian civilization. Out of tempest, and storm, and darkness, she will emerge into the realization of her own beautiful name—The Land of the Morning Calm.

> The opportunity of history confronts the Christian Church today in Korea, and if an adequate reinforcement could be made to the forces there, there is no doubt of the acceleration of the final triumph of Christ in that empire. Two million youth, as well as four million children present a field that is attractive beyond description.
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> *Extract, "Christ's Forces in Korea."*

The Keswick Convention of '09.

By Mary J. Campbell.

Keswick, England, a market town of Cumberland at the foot of Skiddaw mountain and beside Lake Derwentwater, is noted for its picturesque scenery and the residence of poet Southey. It is one of the principal centres of interest to all visitors to the Cumberland lakes.

The "Keswick" movement has made the English Lake district more historic than the "Lake School" of poets has already done. It became the centre of religious conference and prayer, especially in the interests of foreign mission work and preparation some sixteen years ago. The methods inseparable with a true Keswick Convention, are direct dependance upon Divine guidance, absolute independence of human patronage.

Nothing is done to make the meetings "popular." Confidence is inspired in the Holy Spirit's presence and guidance.

Our readers will enjoy reading the following letter to the Magazine from our familiar friend and missionary, Mary J. Campbell.—Eds.

MARY J. CAMPBELL,
Panthankote, India.

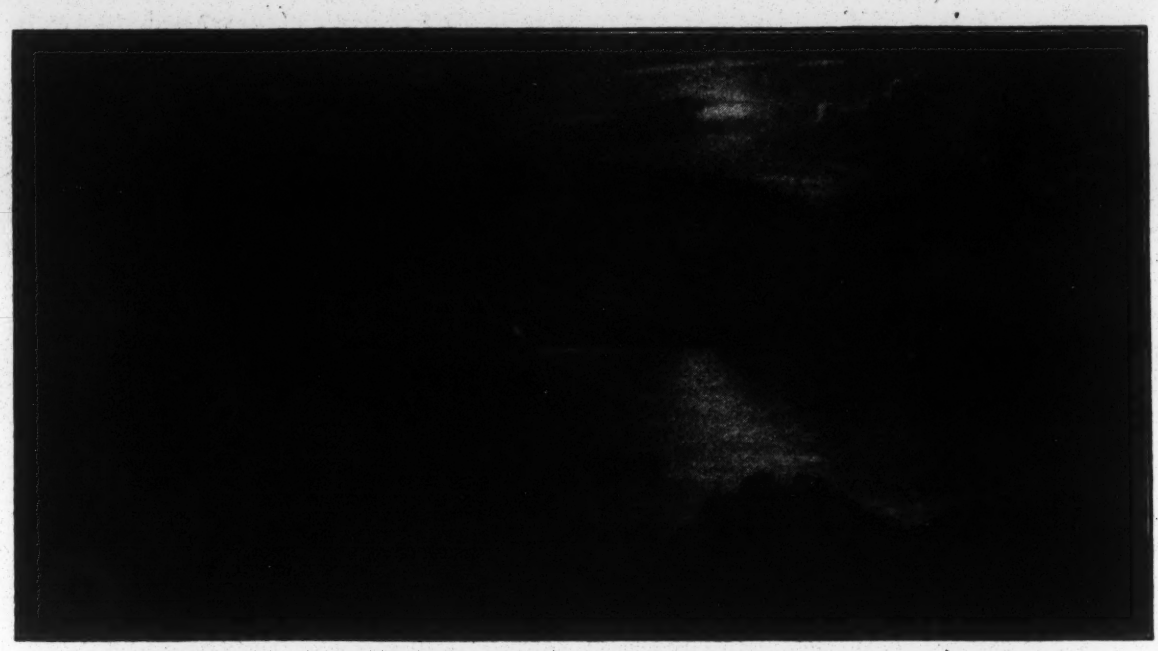
THIS morning as I sit by the open window of my room over-looking the mist-weathered hills at Keswick, the rain is coming down pitilessly, as it has continued to do most of the time since July 19th, the opening day of the convention. On Sabbath morning I was so glad to hear Mr. Booth-Clibborn say that he thanked God for the mist and rains that had shut off from our view God's beautiful world of nature and had shut us in with Him alone, that we might see Him with our spiritual eyes.

Keswick! What shall I say of the place? When the clouds lift for even a few moments, one forgets all the lonely hours of damp and rain, because of the wondrous beauty laid bare at every turn. The Cumberland mountains surround us. The grassy slope of Skiddaw, 3,500 feet, stands sentinel over the town. The wooded sides of Walla Crag seem to call one into their dark and mysterious depths. Blencathra and Helwellyn look beautiful, bathed now in brightest sunshine, then again in deepest shadow. A little distance away, like a sparkling jewel, lies the sweet waters of Derwent lake, well named the Queen of the English lakes. It is only three and one half miles long, but it has several wooded islets of historic interest in it. Little skiffs and steam launches fly up and down its sparkling water on clear days, taking visitors out to charming spots for a little quiet and rest.

Friar's Crag, shown in the illustration, is one of the delightful promenades on the shoe of the lake. My sister and I walked out there one afternoon in a stray bit of sunshine that came our way and so gladdened our hearts.

On the top of the crag is a rough hewn block of stone erected to the memory of John Ruskin, with an inscription which says that one of his earliest recollections is being brought by his nurse to Friar's Crag. This place is said to owe its name from the monks of Lindesfarn having been in the habit of repairing hither once a year to receive the blessing of St. Herbert, a recluse of the 7th century.

In the middle of the lake there is an island which bears this saint's name and the story is that he and St. Cuthbert, who were contemporaries, loved each



FRIAR'S CRAG ON DERWENTWATER LAKE, ONE HALF MILE FROM KESWICK.
This is only one of the "thousand and one" charming spots in and around Keswick.

other very dearly and they prayed that they might both depart this world on the self same day and hour. This petition was granted them, both expiring at the same moment on March 19, A. D., 687.

Seated on the crag that quiet afternoon, how my thoughts were taken back across the centuries to those early days of Christianity in Great Britian. How one would like to lift up the folds of the worn and faded curtains of time and peer more closely into the hearts and lives of those who lived and suffered in those semi-barbarous days.

By going out over a beautiful hard road on the way to Penrith, one comes to a bit of table land which is called the Druid's circle. There are 38 stones of various shapes and sizes placed in a circle, with a small oblong enclosure, supposed to have been used as an inner temple by the priests of the order. Here one is taken back to the days when Jesus was walking in Palestine, but no light had yet penetrated these islands, when our ancestors were heathen and performed in this very spot, heathen rites. In some such places human sacrifices were offered. Surely one cannot dwell long upon the *then* and *now* and not be reminded of the blessing foreign missions have been to us.

May I take you to just one spot more in this beautiful land of the lake region, before settling down in the quiet of the convention tents where such blessed meetings were held. It is of these I really started out to tell you.

But I'm sure you will like to go out first three miles along the Derwent lake to a narrow path that goes off to the right, up a slight incline and there you stand on a narrow bridge looking up a dark gorge where you see the waters of Lodore fall, tumbling down so joyously from a height of 150 feet. You seem to hear Southey, the poet-laureate say to his children who are requesting him to tell how the water comes down from Lodore.

"Here it comes sparkling
And there it lies darkling,
Now smoking and frothing
Its tumult and wrath in
Till in this rapid race
On which it is bent
It reaches the place
Of its steep descent."

Robert Southey lived forty years in Keswick On Tuesday we stood beside his grave which is marked by a plain

tomb, in the old Crosthwaite parish church, a venerable pile itself, with a Norman tower which dates back to the twelfth century. Southey died in 1843.

We came down to Keswick from Edinburgh on Monday, the 19th. Leaving there at 9:30 a. m., we arrived here at 3 p. m., having come a distance of about 160 miles. The third class railway fare is 2 cents per mile. The first class is a trifle more expensive and only a trifle more comfortable. Keswick is a town of nearly 5,000 inhabitants, which swells into 10,000 at convention time. It is an ancient place, dating back to 1216 in the time of Henry III, as a mining place. In 1600 it is described as "a poor little market town called Keswick, a mile from St. Herbert's Isle that Bede speaketh of."

Thirty-four years ago the lamented Canon Battersby, who was Vicar of St. John's in Keswick, called together a few earnest clergymen that they might spend a little time in talking about the way to attain practical holiness, also to pray that they might grow spiritually. Out of that humble beginning has grown the Keswick that the Christian world knows and loves today. Keswick would never have been in existence, but for a people filled with a great hunger for God and holiness. Year by year the multitudes meet with this cry, "whom have we in Heaven but Thee"

We were glad to learn that the numbers in attendance have not diminished, and the representative character of the convention (churches and countries) as notable as ever. But I will say from my American stand point, that it seemed to me wholly British as to nationality, and church of England as to church. Of the twenty-eight speakers on the program Dr. A. T. Pierson was the only American, and I will add just here that he seemed to be the most popular and helpful of all the speakers. When he spoke at the noon hour each day on the Foundation Truths of Holy Living, in the Eskin St. tent, (see illustration) at least 3,000 people were seated inside and a thick fringe stood on the outside under dripping umbrellas, listening intently to every clear cut word that came from the revered teacher's lips. Your writer was a part of the fringe one day and so interested was she that the hour of standing seemed only a few minutes.

No one who heard can ever forget his indictment of sin on Tuesday morning. His four subjects were, Repentance, Faith, Wisdom and Love.

The great necessity in repentance is that sorrow should be for *sin* itself and not merely for its consequences. Faith is laying hold of Christ in all His offices and relations. Believing is receiving. The true believer appropriates. "Open wide thy mouth," the Psalmist says, and said Dr. Pierson, "so wide does the birdling open it to receive its food, that the mouth seems almost larger than the bird."

In the last talk, which was on LOVE, I shall long remember how earnestly he said these words: "The Devil's maxim is *spare* thyself. The Lord's maxim is *deny* thyself. Love is a divine principle of self-oblivion."

Another American speaker and author of note present, was S. D. Gordon, greatly beloved on both sides of the ocean. He was given an opportunity to speak. In him I realized the force there is in perfect calm and quietness before a great audience. He stood still, spoke quietly and the message went home with tremendous power. How lovingly and tenderly he referred to the crowd at the foot of the hill that will be awaiting us when we descend from mount Keswick; boys with demons, distracted fathers, a sneering multitude.

Mr. Hubert Brooks gave four talks on New Testament Propbecy, its source, substance and signs. A little more than one quarter of the pages of our Bible are distinctly prophetic.

"Many a troubled Christian perplexed at the difficulties of his way, if he studied God's prophetic Word, would be

among the cheeriest and happiest of God's children. He would say, why these are among the very harbingers of my Lord's coming and the marks that assure me that I am in the right way." Isn't it splendid to have this outlook? His coming drawing nearer and nearer! It was inspiring to find so many of God's children here who are living in the hope and expectancy of Christ coming soon.

About 300 missionaries from different parts of the world, representing English

KESWICK AND DERWENTWATER, ENGLAND.

societies were present. They were given a few opportunities for speaking. I was impressed with this, in all missionary meetings, the missionaries to the Jews were first asked to speak, because as one said, "Keswick can never be faithless to the Jew. To the Jew first is the command and we must obey."

Will not the readers of our magazine ponder this, and ask God if He would have them help one of our own number who is devoting his life and all to this cause? I refer to the Rev. Thos. M. Chalmers, 63 Central Place, Brooklyn, N. Y., who has charge of the N. Y. Jewish Evangelization Society. We listened to messages from those who are working for the Jews in Persia in Russia, in London, in Edinburgh. Where are they not found today?

The most inspiring of all talks were these giving an account of God's marvellous work in Manchuria and China, in the recent spiritual awakening. A missionary from India sent a little booklet on "The Spiritual Awakening" to Mr. Goforth in China. Reading this, he believed God could and would do mighty things today if only we would allow Him. He prayed as never before and this was the beginning of a great outburst in Manchuria.

As I listened to the missionaries tell of the conviction of sin and how the poor Chinese who will die and that by torture rather than "lose face," break forth into sobbing and confess their sins, of how after so doing, new songs of praise filled

their mouths, I seemed to be standing once more in the Punjab with God's redeemed and living over again those precious days.

Oh, dear sisters, it is laid mightily on my heart to ask you to pray, pray for a revival in your own home church, each in your own place. I feel just as confident that God will send a revival when we pray for it, live for it and are willing to pay the price for it. as I am that He is willing and able to save all who come to Jesus for salvation. Will you not begin now by *twos* and *threes* and continue till God sends this mighty blessing and power? Nothing, nothing but this can save America, and the world. God works through us yet.

Rev. J. Brierly, in one of his books speaks of "the lost art of intercession." Another writer has said, "There is much life, much movement, much activity amongst the churches but there is a noticeable lack of victorious, spiritual power." We know this is true. Is there not a call to prayer, in face of the appalling need?

Morning prayer meetings were held in both tents. We attended the one in Skiddaw tent, which was the missionary one. Every corner of the world seemed to be remembered. India usually came first. The Mohammedan world was not forgotten. Much praise was given for a little convention in Zeitun, Egypt, where 30 converts from Islam had met in prayer to see what God would have them do in order that some of their own people might be saved. The Roman Catholic world was also prayed for.

As I write today, Spain seems to be on the verge of a revolution, largely brought about by the people having become weary of the tyranny of the Romish church. Converts are being burned and the soldiery are throwing images of the Virgin into the sea. Let America not put on a yoke from which much of Europe is trying to free itself. May our people remember that Rome is more a political, organization than a religious one.

The convention is over. The crowd is gone. Keswick is quiet again. My sister and I have stayed over another week that we might have rest and quiet in this beautiful spot. We have just as beautiful places at home, you will remember that, won't you?

We miss the dear home friends much more than we can tell. The English are only very distant cousins, how distant they can be at times, but Americans are brothers and sisters. We realize this very fully when so far away from you.

Our hearts are looking *back* to you, and *on* to India, where we hope soon to be. We count the days now that separate us from the dear ones that await us on India's shores. You will please pray for us.

Across the Atlantic.

By Miss Mary J. Campbell, Panthankote, India.

Miss Mary J. Campbell, who has been home on furlough during the past eighteen months, began her journey to India July 3rd, returning to her chosen field of labor, and writes interestingly of the ocean voyage. Miss Campbell is accompanied by her sister Bessie, who has spent several years in India.—Eds.

Mid Atlantic, California, July 9, '09.
My Dear Friends:—

I wanted to send you a word of farewell through our beloved magazine before leaving New York, but there was no time those last hurried days of meetings and farewells. I wanted to tell you how I appreciated all you did to make my home stay so pleasant. I go back to dear old India with a heart full of gratitude for the good things that came my way while I was in my own, my native land."

I carry back precious memories of earnest hearted women who are working quietly, but never-the-less effectively for the uplift of the women in our foreign mission fields.

No one thing touched my heart more than the love and sympathy displayed by the women of our Missionary societies for the cause they have undertaken to further and support. Indeed I found our Women's Missionary Societies interested in every department of the church work. One pastor said to me. "*The Spiritual life of our church is found in the Missionary Society.*" My heart's desire is that very soon word may come to us who are out on the front, that every woman in our church has become an active helper in the cause of missions. Is it too much to expect that?

What shall I say of the Juniors who listened so earnestly to the story from India? I know they helped this missionary by their sweet, attentive faces. They will not forget Pathankot's boys nor girls and I do not need to remind them how to say "Put-on-coat." To them, and to the Women's Missionary Societies, as well as to the kind pastors and their wives whose hospitality I have so often enjoyed, I want to say THANK YOU.

There are many others, both men and women, who have shown an interest in the message from India, and I want to thank them too.

May God's favor rest upon all who live in the best portion of His big world. Dear friends, it is a rare privilege to live in America. It is not easy to say "good bye" to you, nor to leave the dear home land again, but it is done gladly because of the work on the other side.

"There is one clear call for me" and I thank God for the privilege of going to the front.

We are today half way across the Atlantic, a thousand miles or more from any land, and yet we do not seem cut off from the outside, busy world.

Day and night, an operator sits in the Marconi office on the upper deck keeping in touch with either shore and with the vessels that go to and fro on the Atlantic.

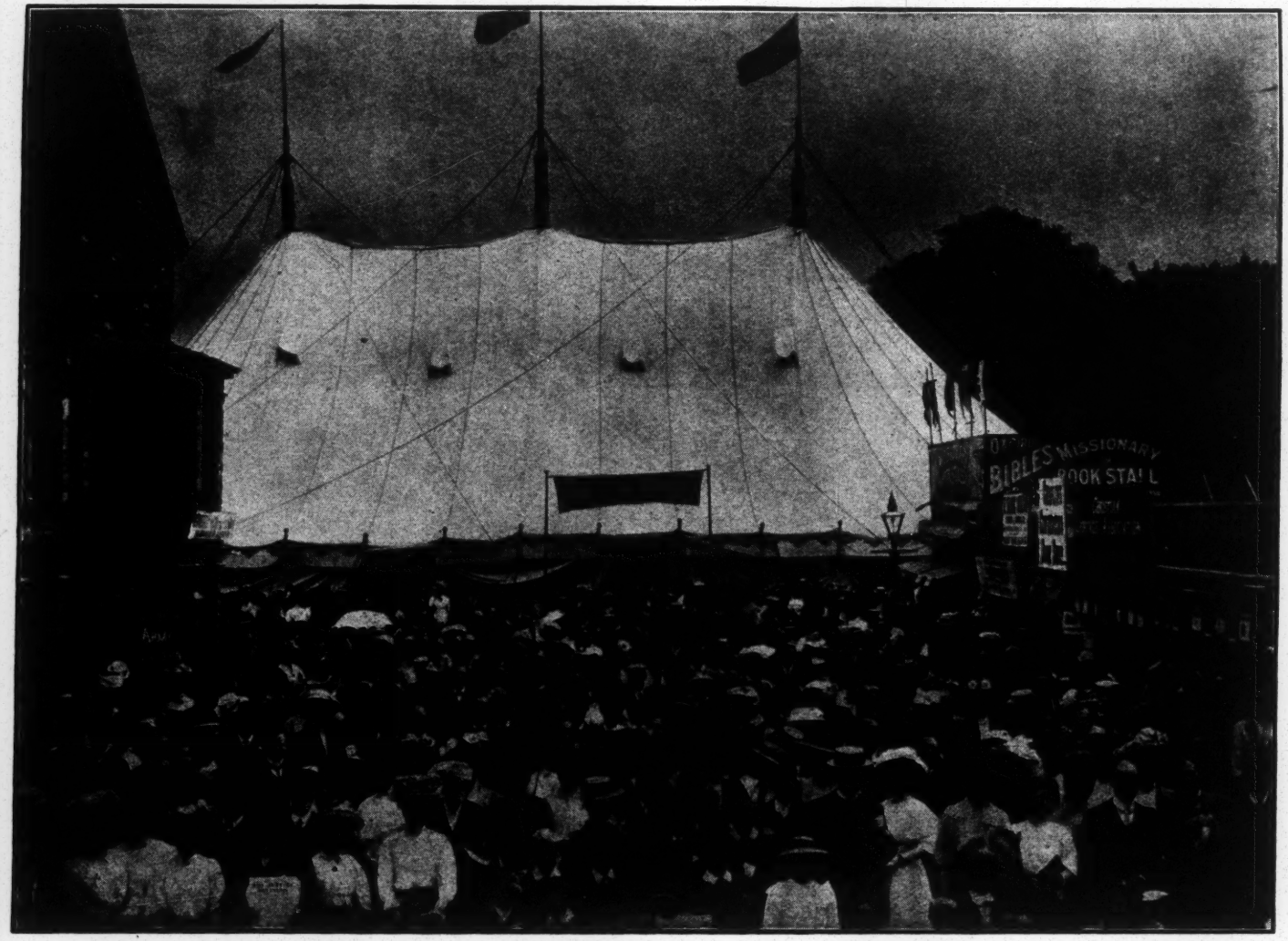
A visit to the Marconi room causes one to start and wonder. The operator is seated at a table. He places the receivers to his ears and tells the visitor what the electric current is bringing him across the waves. A little bell tinkles. He spells out, "Hello Jack." Then he explains that Jack is the operator on the White Star liner now only 300 miles away. "Wait a minute." Yes. He asks if we are in a heavy fog. I am telling him no, that our fog horn blows only once every five minutes.

In very dense fogs, the whistle sounds every minute and this is wearing on sensitive nerves.

"Now he is telling me that they had very bad weather for two days after leaving Queenstown and that all their passengers were sea sick."

Then followed an account of two icebergs we passed at close range in the fog early yesterday morning. Another tinkle and a Cunarder 100 miles away, calls across the waters and asks how it fares with us.

One night, about two o'clock, our ship ran into a very cold wave and the temperature went down with a drop. This showed that we were near an ice-berg. The Captain sent word to the Marconi office to send out messages to all passing steamers and make inquiries. One sent back word that they had passed a field of ice at five that evening and we were probably in its vicinity. In the mean-



SCENE AT THE KESWICK CONVENTION, 1909.

Coming out from the Eskin Street tent in Keswick. The tent held 3,000 people and was full for one week.

A Thank-Offering Message to Missionary Societies.

(REFERRED TO IN THE THANK-OFFERING DEPARTMENT.)

DEAR CO-WORKERS:

The very prompt and hearty response always given by the members of the Women's, Young Women's and Junior Societies to every suggestion made concerning the Thank-Offering Department of the Women's General Missionary Society is one of the very encouraging parts of our women's work. Whenever any special effort is being put forth to meet cases of financial need *you good helpers* are ever found ready to do your full part. Since the first call for a thank-offering was sent forth in 1888 the members of the missionary societies have never disappointed us, hence we are sure you will not this year of special need for new work undertaken at home and abroad. (See reports of different departments of work in the June number of the Women's Missionary Magazine.)

Twenty-two years of faithful, zealous effort for the thank-offering work, on the part of societies, and God's wonderful blessings upon it, inspires the asking of still greater things of you in preparation for this coming Fall's offering.

WHAT ARE THESE GREATER THINGS?

1st. Consult together and decide upon a certain sum you want to give as this year's offering. Let your aim be to secure a larger amount than your congregation has ever given. Don't be satisfied with a lower plane in giving to the Lord your gifts of gratitude, than last year or the year previous, but make every possible effort to come up to a higher plane than ever before. Tell the Lord how much you want to give and He will do His part toward raising it, if you will do yours.

2nd Aim to have every woman in your congregation—younger or older—member or adherent, take part in the giving. If properly approached in time before your "Ingathering," there is probably not one who will refuse to give, and give according as she is able.

An enthusiasm such as was manifested in securing $6,000 in "yards of dimes" and a similar sum in Life Membership fees for the Silver Anniversary Offering two years ago, will do much to bring success in every congregation.

LET US HAVE SUCH ENTHUSIASM THIS FALL OF 1909.

3rd. As a list will be given in the January 1910 number of the Women's Missionary Magazine of societies having secured an offering from every woman in the congregation, or from 80 out of every 100, it will be neceesary that the societies send reports to your General Secretary not later than December first. Junior Leaders can report the proportion of children in the congregation having given to the thank-offering fund.

4th. Begin, continue and end your efforts in prayer. Earnest persevering prayer can do great things in raising gifts for the Lord's cause. **Try it!** Pray and work and watch for the answer.

Either in October or November your Presbyterial Thank-Offering Secretary will send blanks to your societies for the reports of your thank-offerings. Be very prompt in filling them out and in returning them to her.

A large offering placed upon God's altar this coming Fall, representing a large majority of the women of our denomination, (even though small sums have to be given by many,) will be the forerunner of vastly better things for the Lord's cause in the future, than if the total offering were given in large sums by the few.

The work of all successful campaigns is put forth during the last few weeks and days of time allotted. Will you not strive to make your part of this Fall's thank-offering campaign a real success, by interesting every officer and member of your society in efforts to reach the high aim you will set before you?

May God richly bless you for what you have done for His cause in the past and lead you into greater service in the future. Hopefully Yours

MRS. MARY CLOKEY PORTER,
General Thank-Offering Secretary.

time, our steamer was moving very slowly. It was then discovered that we were only 300 feet from this great mass of ice, and only that far from—— well who knows, there might have been escape for some.

We have had very cold weather since getting into the ice-berg region, and all have suffered more or less because of it.

It was exceedingly warm when we left New York the morning of July 3rd. I shall long remember what I saw in the crowded tenement quarters our last day in the city. Windows filled with people thrusting their heads far out trying to catch a cool breath which would not come. And the little pale-faced children! Some mothers had made beds for them in the tiny iron enclosed balconies, which are found one above another on the eight and ten story houses.

Today is just cool enough to be delightful.

"The Fourth of July" was properly celebrated on the fifth. In the morning when we arose, we found the dining saloon draped with our American colors and beside each person's plate there was a tiny souvenir flag.

The menu card for dinner, had a picture of the "California," and two verses of the Star Spangled Banner were printed underneath.

At 8:30 that evening, a program which had been rather hurriedly prepared, was announced and we listened to some patriotic speeches made by our Scotch cousins. To their way of thinking, Scotland gave back-bone to America and they are proud of the result.

The American boy with his fire cracker was a sorry looking sight. He was watched so closely by careful guardians of the ship that he lost all the Fourth means to a boy brought up under the stars and stripes.

There are a large number of people on board, nearly 1000 lives to be cared for, I am told. Nearly all are on their way to the British Isles and Europe for a little holiday. Two of the passengers are being sent over by President Taft to represent our country in a great international anti-alcoholic congress which is to meet in London, July 14-24.

These two delegates are Dr. T. D. Crothers of Hartford, Conn., and Dr. Hughes of St. Louis. Both are prominent in the medical world and strong for prohibition. Our country is being represented by five delegates appointed by the government. The W. C. T. U., will have its delegates too.

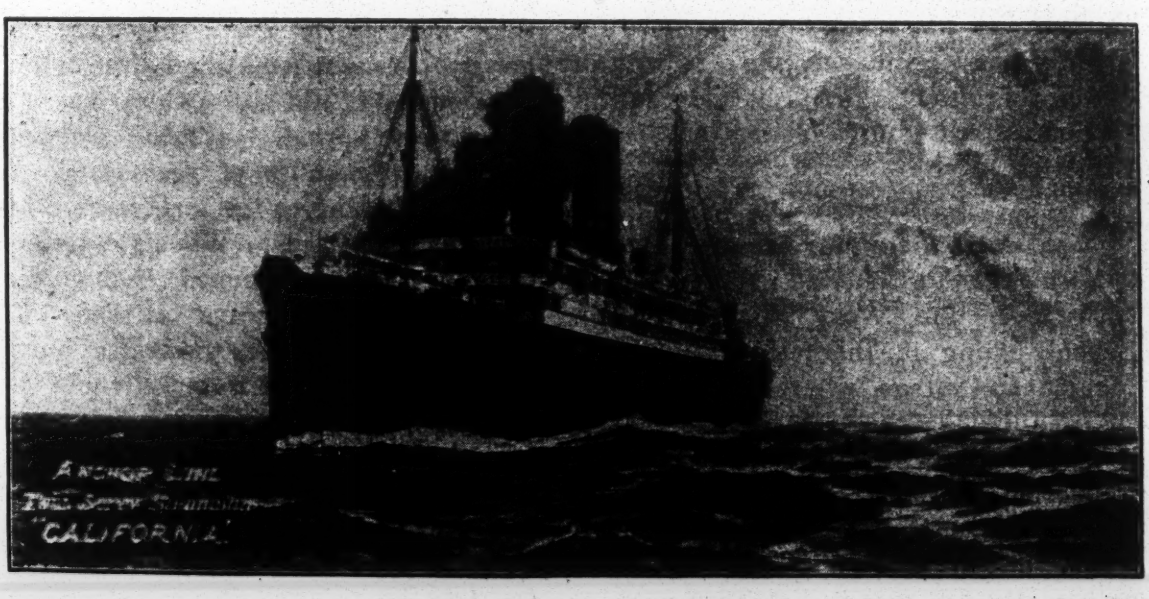
The great forward movement in temperance cannot be stayed and will soon be at full tide the world over.

There is some drinking at the bar in this steamer, alas, but very little at the table which is a great improvement over former years.

My sister and I still have our record unbroken as good sailors. We are enjoying the rest, but there is a great all-absorbing desire now to be in India.

Very sincerely,

Mary J. Campbell.



SAILING STEAMER "CALIFORNIA."

Our Reinforcements

For the Foreign Fields, Supported by the Women's Board.

Miss Roma Beatty.

Miss Beatty attended the Steubenville, Ohio, public schools until she was ready to enter High School, then the family moved to the country and she attended school there until she received a teacher's certificate. For five years she taught, and then entered Muskingum College, graduating from the teacher's course in 1908.

For many years Miss Beatty has been conscious of the Spirit urging her to "go and tell others." She has been active in Christian work in college and wherever her lot was cast. But it became impressed on her that she was needed in India, and she could not regain her peace of mind till she was able to tell the Lord she was willing to go wherever he should send her if He would but open the way for her.

There seemed to be an unusual amount of difficulties in Miss Beatty's way, but she has stood firm to her resolve.

Five years have gone by since she first said "I am willing to go to India," but now all the difficulties have been surmounted and very humbly, as she thinks herself, but with remarkable faith and courage, as she leans upon the Lord for strength and guidance, she set sail for India, there to be the Special Messenger of hope from our Young Women's Societies.

Miss Elsie May French.

Miss French graduated in the class of 1905 from the West Waterloo High School, going in the following fall to Monmouth College, where she graduated in June, 1909.

When asked why and when the desire to become a foreign missionary came to her, Miss French replied that the growth of the thought was so gradual that she only realized it was there at all when a former pastor gave her a little pamphlet on "The Missionary Call." Even then she did not think seriously of going to the Foreign field. She wanted to do her Master's will and make her life count for the most possible of service. For several years she thought that service would be in the work of the Y. W. C. A. Then she realized that she was making that splendid work an excuse for not doing the work she really believed she should do. Then came a struggle with herself, resulting in her telling her Master she was willing to go wherever he sent her. And having reached this conclusion, there was no procrastination. She wrote at once to the Foreign Secretary of the Women's Board for information, and in a very short time applied to be sent to Egypt and was accepted.

Miss Leota Cabeen.

Miss Leota Cabeen attended Amity College, College Springs. Iowa, and was graduated from the classical course in 1908. For the past year she has been employed in teaching.

For some years she made her home with her aged grandparents and her gentle ministrations to them soothed their last years. Now that they need her no more, she feels she is free to obey the command, "Go ye," which has long appealed to her as a personal command.

It is a number of years since the thought of going to the foreign field first came to Miss Cabeen. When she listened to addresses by returned Missionaries, her heart was always stirred. The great need of workers became a burden on her soul and the duty of those who could go, to offer themselves, seemed clearer and clearer to her. And thus, the command becoming more and more imperative and the desire stronger, she wrote to the Women's Board offering her services.

Miss Cabeen goes to Egypt.

Miss Anna M. Barackman.

When but a child, Miss Barackman used to say that when she grew up she was going to be a teacher like an aunt of hers whom she very much admired. So when the time came, with that end in view, she entered the Slippery Rock Normal school and graduated there. Then for three years she taught, and while teaching, there came a longing for a higher education and preparation for greater usefulness. There was still no definite purpose of devoting her life to foreign missionary service, but sometimes her thoughts would turn in that direction and there was one missionary address in particular, which greatly impressed her.

When she entered Westminster College, she did not know whether she would be able to attend more than one year, but the way providentially opened up and she finished the classical course and graduated with her class. Two years before graduation, she became a student volunteer, and was president of the College Y. W. C. A. for a year.

One year after graduation, was spent teaching in a Mission school in Alabama, where Miss Barackman had charge of the Girls' Boarding School Department.

It was through reading and knowing of the great need of workers, and a realization that life is a failure if not spent as God directs, that Miss Barackman came to apply to the Womens' Board to be sent to the Foreign field. Miss Barackman's first choice was Egypt, but when she was asked to go to the Sudan, she gave up her preference and stood ready to go wherever she was sent.

———

Miss Loretta Mitchell.

Miss Mitchell attended the public schools in New Wilmington and from them entered the preparatory department of Westminster College and continued in College without break till the end of her sophomore year, when she taught a year at Henderson, N. C., and a year at Chase City, Va., in our Mission schools. Returning to Westminster College, she graduated with the class of 1903.

Since then, she has been a successful teacher, first for a year in Scottdale High School, and then for five years in Pittsburg High School, where she commanded a salary which makes the salary of a foreign missionary look very small indeed. And yet, on the day in which Miss Mitchell heard that her application had been accepted and that she was appointed to go to Egypt, her radiant face showed clearly enough, that she considered her change of position in the light of a promotion. It is a real joy to find, once in a while, that there is something which the "almighty dollar" cannot purchase.

The thought of being a Missionary goes away back to Miss Mitchell's childhood. When only five years old, she told her father she was going to study medicine in order to be a Missionary. The great need has, for years, been pressing on Miss Mitchell till at length the only reasonable thing for her to do seemed to be to ask to be sent to tell the good news to those who sit in darkness. Miss Mitchell goes to Egypt.

———

Miss Elizabeth Lawrence.

Miss Elizabeth Lawrence is the eldest daughter of Mr. and Mrs. J. W. Lawrence of Columbus, Ohio.

Miss Lawrence is a graduate from Columbus High School and Ohio State University, receiving her degree from the latter in 1906.

After teaching Latin and English in a high school two years, she began studies in preparation for Mission work, first by taking a course in Moody Bible Institute, Chicago, then a course in nurse training in a good hospital in Columbus, Ohio.

Miss Lawrence received her first impression of foreign missions when nine years of age, from her aunt, Miss Mary Lawrence, a missionary in our India mission, and well known in some parts of our home church, and is now home on a short furlough.

During the years since her aunt has labored in India, Miss Elizabeth Lawrence has had one single purpose in her heart, and all her education has been in preparation for a Foreign Missionary.

It is a great commentary upon the life and training of this young woman that the influence of her home has been in full sympathy with the purpose formed so young, and the helpfulness of the Missionary aunt is now bringing its fruit.

Miss Lawrence' fervor for missions, no doubt will add force to the mission field in India which she enters so gladly.

Foreign News Budget.

India.

My Dear Readers:—

If you were in Sangla Hill, you would probably be sleeping out of doors these nights and constantly awakened by the dragging of camels' feet, the grunt of the camel-man, the song of the cartman and the braying of the donkey, for in these days the traffic along the road before the Mission houses is very great. As the wheat has been lately harvested, the farmers have a good deal to spare and are bringing it in on camels, carts and donkey. Nearly every day strings of camels pass, from fifty to two hundred in one string. A great part of this wheat is sold to English firms and sent out of the country. As a very good price is offered, there is great temptation to sell more than the farmers can spare.

Some months before this, the people were hauling cotton, and before the cotton, mustard and other seeds were hauled, so you see that while Sangla is considered a small place, its trade at least is very great.

The hill opposite the house is nearly all rock. The Pathans from the north of India, have been employed for a long time blasting and breaking the rocks to pieces. The stone is used extensively on railway lines as ballast, as well as on macadamized roads where the traffic is great. A few months ago a large circular piece of masonry was discovered beside the hill, which is probably a part of the bastion of a fort. The native travelers are taking a great interest in it and large crowds of women, as well as men, stop to see it.

The work in this district is showing progress along most lines. Effort has been made by Government to plant shade trees along the roads and these in a few years, will add greatly to the comfort, as well as to the appearance of the place.

We are quite pleased to find several little girls studying in the village schools in these days, and with apparently some interest in the primer.

The attendances on the Sabbath services are very good.

Bible school will begin about the 1st of July and be in session about three weeks.

Very truly,
Amelia M. Caldwell.

——

Dear Friends:—

I might write a book of "observations from my window," which is separated from the servant's quarters by a screen wall only, so I'll first tell you a very recent "observation." I wonder how young America would like some of the customs of India to prevail over there, especially this one.

From ancient times, when sons were married they brought their wives to the father's home and all the sons who earned, whether married or single, likewise brought their earnings to the head of the home, who doled it out according to his own wisdom. This is a custom which still prevails.

Saddan, one of the two sons of Sibian, is table servant in this house. His younger brother, Ramzani, is a cook, but for a long time has been out of employment and lives with his mother, who is head of the house as they have never been able to get the sons married and the father is dead. She takes care of all the money. Last pay day Saddan received his twelve *rupees and went out to the one little six feet by ten feet room, which is the home for all three, and handed them to to his mother saying, "I have borrowed two rupees from Sundar and one from Elizabeth. Pay them from this." The mother threw the money on the ground at his feet and informed him and all in hearing of her loud, angry voice, that she could not manage their house and keep three of them a whole month on nine rupees and demanded, "what right had you to spend three rupees, and what have you done with them, and where is what you have made?" meaning the profits from overcharging. "I will not stay here and work for such an undutiful son. I will go away and earn my own living," and so saying she marched off, leaving the

*A rupee is 33 cents.

money on the ground. Saddan also departed, but did not deign in his wrath, to pick up his month's earnings. After a time the Christian, Elizabeth, whose little room is next to theirs, fearing the money might be stolen, put it in safety, knowing as anger went, hunger would come and then the rupees, nine, would be much better than nothing.

All day the mother stayed away and in the evening the two sons went out and found her and brought her back home, and since then there has, to all appearances, been peace, Saddan having no doubt, promised most solemnly to give every piece of his earnings hereafter to his mother.

So far, the one rupee has been returned to Elizabeth, but the sweeper, Sundar, still waits for the rupees, two, borrowed from him. Josephine L. White.

One day I went with Mrs Jones, our Bible woman, to the city and visited a Hindu lawyer's family. Some other women, too, hearing that we were there, came in. The women appear to be more interested in learning to crochet than in the Gospel, but are willing to listen to that in order to learn to crochet. The women who came in had little round spots of gold in their front teeth. When asked why they had done this, they said that it was for an ornament and also when they died they could take that with them. All other ornaments have to be left behind when they die, but the gold in the teeth can be taken along to the next world.

There were guests in this house where we were visiting. We were sitting in a screened room, but could see through as the man of the house took part of the guests to a side room where their breakfast was ready. One of the women turned to our friend and asked, "where will your relatives get their breakfast?" Then they explained to us, that the wife's relatives never eat in her house. That is, her father, older brothers, and cousins do not; if she has younger brothers, they may eat in her house. Often, if even they take a drink of water they pay for it, and for the bed on which they are seated.

After we left the house, I asked about this custom and was told that it was not observed by the Mohammedans and not by all the Hindus.

It is the universal custom for a man not to marry in his own village. His wife always comes from another village and they say the reason is this, that the wife can not steal from her husband and take to her parents when their village is far away.

Let us pray that the day may soon come when these customs may be forgotten and in their place may be trust in our Savior and that His love may reign in their hearts. Mary Kyle,

Pasrur, Sialkot Dist., India.

Study for the Month.

OCTOBER: KOREA, THE HERMIT NATION.

Text Book—The Nearer and Farther East.

Text for the month: Fear not, O Land; be glad and rejoice: for the Lord will do great things. Joel 2: 21.

Scripture Lesson: Acts, 2d chapter.

Pray. Pray. Pray.

Roll Call—Response: What hath it profited you to study this year's course?

NOTE—Cannot you say something or do something to make the Church in America realize that here in Korea just now is the Christian opportunity of centuries . . . . This whole country is fruit ripe for picking. The Koreans are ready to turn to the living God. If the Christian Church has any conception of strategy and appreciation of opportunity, she will act at once NOT NEXT YEAR, BUT NOW.

—*John R. Mott.*

Korea—Literary Topic.

MAP STUDY.

1. The land; the people; the customs.
2. Why called the Hermit Nation. What is demon worship?
3. Discussion: Has Japanese rule been of benefit to Korea?
4. What mission work has been done in Korea; when begun; by whom.
5. What do you know of the Pyeng Yang revival?
6. What place do Korean women occupy in the church?
7. What has been done for the women of Korea.

NOTE—Societies following the United Mission Course have been earnestly urged to procure all the possible information outside of the pages of the Women's Missionary Magazine, thereby creating an interest and obtaining information of great importance to the students of missions. At least make the best preparation possible. Take time to do it well. —EDS.

Editorial.

The program of our life is God's. He has designed it, suiting our task to our capacity and our capacity to our task; but it is for us to fulfill it. —*F. B. Meyer.*

Buddhism is not asleep, it is making use of the printing press to spread its teachings.

"The Harvest is past and the summer is ended—and we are not saved." This is literally true of what we read and hear of the unreached millions. Have we any obligations? Are our own safe and garnered and do we not care for the crying of the unsaved? Before our opportunity is past let us do more than we have done.

Many have passed to the great beyond during the summer months. Some of our own relatives and friends. We remain here for some purpose. Let us think seriously of this.

The coming year is your most important year for mission work. Prepare for it by informing yourself of the world-wide need of the Gospel.

A Week at Chautauqua.

A representative from our Magazine attended the United Mission Study lectures for the year 1910—"The Gospel in Latin Lands"—at Chautauqua, New York, Aug. 2-7 inclusive.

We were impressed with the urgent need of a more intelligent acquaintance with conditions near at home and upon our own continent.

Not all who live under the powers of Romish rule, are living any religious belief. If the Romish church can not do these people any good, it is all the more necessary for the Protesant church to assume its work of a pure, free gospel.

The program for next year will include six months' study in behalf of the neglected millions in Latin Lands. Judging from the material introduced in the lectures by Mrs. W. A. Montgomery, the field for study will certainly be a fruitful and responsible one.

Mrs. Montgomery has won many readers and students to the United Mission Study Course, as her itinerary includes many Chautauquas, as well as summer Bible Schools, during the season of giving instruction. Chautauqua, New York, is sustained in its high ideals, inaugurated by Bishop Vincent thirty-four years ago. Bishop Vincent and his corps of earnest committeemen are guarantee for a loyal gospel teaching and a Sabbath observing multitude.

When on Sabbath day, you are free from the obnoxious and sacrilegious cry of newsboys, one desires to stay alway in such an atmosphere. No entrance by boat, or rail—no sale of newspapers, to the 15,000, or more, intelligent citizens, is argument for the useless and sinful toleration of it anywhere.

GOSPEL IN LATIN LANDS. 35 cents paper, 50 cents cloth. Send to Mrs. John A. Crawford, 907 Publication Building, Pittsburg, Pa.

One Way to do It.

The successful result of publishing our Women's Missionary Magazine for twenty-two years and provide for its

publication from its own revenue is due largely to the co-operation of readers and editorial management. To our readers we continue to make appeal for the growing success of the Magazine. Our Magazine should be read in *ten thousand* homes and can easily be done if at least, *two thousand* women who read this request, will send us *one new subscriber.* We do want your unselfish co-operation.

Send *One* new subscriber; it will cost you but a small effort.

DO IT NOW.

The newest development for world-wide information is along the lines of Mission Study. It is your opportunity.

Korea For Christ.

The excellent article in this number by Prof. Florabel Patterson, should lead every woman to a more intense and thorough study of Korean Missionary history.

Our Magazine could not contain all of the interesting events that are occurring in Korea through the native disciples of Christ.

Their watchword is to *tell the wonderful news* to another. Upon this principle depends the evangelization of the world.

If professing Christians everywhere were so impressed with their duty, would we not believe that the *Evangelization of the world in this generation* was a possibility?—? It is possible when we desire it should be.

The example of Korea brings to mind the thrilling words of Christ—"The first shall be last and the last first." In point of privilege and duty, is it not true?

In arranging your program for the month of October, give a great deal of attention to *Korea for Christ*,.

One of the strong supports of the Women's Missionary Societies is the constant communication between "AGENTS IN THE FIELD"—our missionaries—and the members in the churches at home.

Important!

Annual Thank-Offering Exercises. Gift of Worship.

Order from 907, Publication Building, Pittsburg, Pa. Single copies 2c, per dozen 15c, per one hundred $1.00. Send orders early for this exercise. Plan now for your best thank-offering.

Was there ever a grander opportunity than *just now* to do your best for Christ? You are highly favored in the opportunity. Everything is ready for our greatest in-gathering in October.

Send at once for envelopes, literature, etc. 907 Publication Building, Pittsburg, Pa.

Miss Mary Schooler, Carlisle, Iowa, is Secretary of the Des Moines Presbyterial in the place of Mrs. J. H. White, resigned. Correspondents take notice.

The World For Christ.

Our study on Nearer and Farther East, which has brought so much valuable information to the women of America, who have systematically pursued these studies during the past year, is now closed with Korea. The excellent articles on these lessons have been appreciated by many beside our own church. It was our privilege to hear this feature of our Magazine, praised many times while at Chautauqua. We are grateful, as well as proud, of the manner and ability in which our women have written.

During the ten years' course of study, we have given space to articles equal to any other Women's Missionary Magazine, and this we say with sincereity and gratitude.

If the women who have pursued these studies could all send a sentence of appreciation to the Magazine, we would have many precious testimonies of their strong faith in winning the world for Christ. Our information is bringing ransformation.

Our Reinforcements.

In this issue are the names of six young women who have answered the call: "who will go?"

No more beautiful frontispiece could be enclosed in our Magazine cover than these living young forces for the Master. There are others that we were not able to procure. We hope to have all, and the married ones, as well. We made a special effort to secure all those returning—under the support of the Womens' Board, but we failed to do so. Remember these dear young women as your very own in the places in the mission field they assume.

We must *go* or *send*; are you doing your share?

The Fields are white—over-burdened with the great multitude waiting to be won for Christ. It is the grandest work in the world to be an embassador for Christ. You can be one if you GO or SEND.

Women's Missionary Magazine 60 cents a year payable in advance. Send all orders to Mrs. S. M. Kelso, Xenia, Ohio.

☞ *READ THIS.* ☜

The first one hundred new subscribers to the Women's Missionary Magazine after the mailing of the September (this issue) number, will receive three extra copies, namely June, July and August. The June number is the annual report and worth more than any other single number.

Remember you get 15 numbers of the Magazine for 60 cents. This is good until the 100 copies are taken.

Hurry your new subscription in.

The time of sailing and vessels chosen to carry our returning and new missionaries to their fields of labor, is arranged by the Foreign Board. With these there are those who go as teachers for a short time.

Egypt—The first party to Egypt will sail August 14, by the steamer Berlin of the North German Lloyd, arriving at Naples August 25. Leaving Naples on the same line, August 27, they will arrive at Port Said August 31. The party consists of Rev. John Giffen, D. D., and Mrs. Giffen, Miss Bessie Giffen, Miss E. Roxy Martin, Miss Laura B. Walker, Miss Elizabeth Hamilton, Miss Ida Whiteside, Miss Margaret Flinnikin, Miss Ada C. Lafferty, Mr. C. M. Nabers. The second party to Egypt will sail September 11 by the Koenig Albert, of the North German Lloyd, arriving at Naples September 23. Leaving Naples by the same line on September 24, they reach Alexandria September 27. This party consists of Dr. A. W. Pollock and Mrs. Pollock, Miss Helen J. Ferrier, Miss L. A. Mitchell, Miss Elsie M. French, Rev. D. S. Oyler, Miss Anna M. Barackman, Miss Ida L. Cabeen, Miss Davida Finney.

India—The regular party to India will sail September 18 by the Deutschland, of the Hamburg-American Line, going by the North Atlantic route and crossing the continent to Marseilles. On October 1 the party sails from Marseilles by the Moldavia, reaching Bombay October 15. The baggage for this party will go separately and directly to Marseilles, and will be shipped from New York about September 3. The members of the party are as follows: Rev. W. J. Brandon and Mrs. Brandon. Rev. S. C. Picken and Mrs. Picken, Miss Roma Beatty, Rev. Robert Maxwell and Mrs. Maxwell, Rev. J. G. Campbell and Mrs. Campbell, Miss Elizabeth Lawrence. Rev. Neal and Mrs. McClanahan will sail August 24, joining the party for Egypt at Naples September 24. Dr. and Mrs. A. F. Grant will sail from New York September 15, arriving in Egypt via England October 11. Prof. W. W. Hickman will sail from New York September 25 by the steamer Berlin of the North German Lloyd, arriving in Naples October 6. Leaving Naples October 8, he arrives in Alexandria October 11th.

Send only subscriptions to the Women's Missionary Magazine to Mrs. S. M. Kelso, Xenia, Ohio.

Send all orders for leaflets and other missionary literature to Mrs. J. A. Crawford, 907 Publication Building, Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

How Sweet!

How sweet 'twould be at evening
If you and I could say—
Kind Shepherd we've been seeking
The sheep that went astray.
Heart sore, and faint with hunger
We heard them making moan,
And lo!—with joy returning
We bring them safely home.

—*Selected.*

Special Messages.

During the month of July a post card message was sent to the President of every one of the sixty-six Presbyterials asking for the correct name and address of this year's Presbyterial Thank-Offering Secretary. Changes in this office should be made as seldom as possible, provided the person elected has proven herself a devoted worker, but where one is careless and indifferent in regard to the work, a change cannot be made too soon. This part of the women's work is far too important to be neglected.

The General Thank-Offering Secretary may spend weeks,—day and night—planning to make the thank-offering work in the 1,317 auxiliary societies a success, but plans must be faithfully worked out by the Presbyterial and Congregational officers if results are according to the needs in all the mission fields.

Nearly all of the sixty-six Presidents responded promptly to the post card request.

During July, personal letters regarding the need of having enlarged thank-offerings to help support the new work undertaken (as well as the older work) and circular letters containing suggestions as to plans of work were sent to the Presbyterial Thank Offering Secretaries. It is hoped that each Secretary will get into close touch with her congregational societies at once, and give efficient help in preparing for the coming "Ingatherings."

The month of August found over one thousand messages being sent out to Congregational societies. As many readers of this Missionary Magazine may not be present at the September meeting of their different societies to hear the Message mailed to their Presidents, read, it has been urged that said Message be given in full in these columns in order to interest every one in helping her own Society, to give its largest Thank-offering this Fall.

List of Thank-Offering Supplies.

To the President of every Women's Missionary Society has been sent a full list of supplies with an order blank to be used in sending orders to Women's Board, Room 907 Publication Building, Ninth street, Pittsburg, Pa. A charge is made only for Responsive Services. All envelopes, boxes and leaflets are free, but postage should be enclosed with every order.

The one List—with Blank Order—is thought to be sufficient for each congregation, but if more should be needed, they will be supplied on request.

A condensed list is herewith given:

Responsive Services.

True Worship.
God's Gift—Our Gratitude.
Glad Tidings.

Per copy 2c; per dozen 15c; per

hundred 75c. Free to mission churches.

World's Worship.

Gift Worship.

Per copy 2c; per dozen 15c; per hundred $1.00.

For Juniors.

Our Gifts to Jesus.

Missionary Round Table (Illustrated).

Children's Worship.

Per dozen 15c; per fifty 50c; per hundred 75c. Free to mission churches.

Leaflets.

Relation of Young Women to the Thank-Offering.

In Partnership With God.

Go Ye!

Is It Not Time?

Bless The Lord At All Times.

Thanks-Giving and Thanks-Living.

Seed Thoughts on Giving (For Roll Call.)

Does Our Lord Sit Over Against the Treasury?

Why Give a Daily Offering—Bible Book Mark.

Leaflets free; postage 2c per dozen.

Ten cents per dozen to other denominations.

Order of Mrs. M. C. Porter, 907 Publication Building, Ninth St., Pittsburg, Pa.

Take Notice.

In the Responsive Service—Gift Worship—the title of the address suggested is "Present Your Bodies A Living Sacrifice," Romans 12:1.

In this number of the Magazine will be found the address of Mrs. J. C. Alter on this subject as given on Thank-Offering evening at the Buffalo Convention May, 1909. Societies will be greatly helped spiritually, by having this address read at their "Ingatherings."

Present Your Bodies A Living Sacrifice.

Address Given by Mrs. J. C. Alter in the Thank-Offering Service of the Convention at Buffalo, New York, May 1909.

One of the most deeply rooted instincts of humanity is sacrifice, called forth by a sense of sin and estrangement which was stamped by the hand of God upon the heart of primeval man.

It entered into the religious customs of the oldest nations of the earth, and in non-christian and heathen lands today, vain oblations in various forms give expression to that inherent longing of the soul to regain lost communion with God. These offerings differ in character, according to the worshiper's conception of the deity they seek to propitiate, and too often alas, are accompanied by rites of a revolting, degrading nature. Only when we come to the religion of Isreal do we find the idea of sacrifice having any uplifting influence upon the life.

But even the Mosaic institutions had degenerated into a formal, outward observance of days and seasons, perpetuated more as safe-guard against the wrath of God, and few entered into the spiritual significance of the service, until, in the fulness of time, a voice out of the shadows proclaimed, "Sacrifices and offerings thou wouldst not, neither hadst pleasure therein, but a *body* didst thou prepare for me, lo I am come to do thy will, oh Lord!" Christ, Himself, the fulfillment and end of that ancient ypical rite, gave *His body* for *us*, a sacrifice acceptable and well pleasing to the Father.

In that offering, LOVE was the motive power, so *now* in the spiritual sacrifice, love must be the motive power, to be governed by the controlling purpose to please and do the will of Him who hath delivered us out of the power of darkness and translated us into the kingdom of the *Son* of *His Love.*

"How can I, Lord, withhold
Life's brightest hour from thee?
Or gathered gold, or any power?
Why should I keep one precious thing from thee
When thou hast given
Mine own self for me."

We know that these bodies of ours are the instruments of active life, and to present the body is to offer the life, but in every literal sacrifice there is a death, so in the acceptable, spiritual sacrifice a *death* unto *sin*, out of which there arises a new life of righteousness unto God.

The old Jewish sacrifice must be without blemish or be rejected. Solemn thought—may not your imperfect ser-

vice, and mine, have something to do with the present spiritual condition in our church today?

If we have offered our bodies to God and He has not used us in winning souls, if our lives lack power, let us look for blemishes.

I think it is S. D. Gordon who tells of a Christian man whose life did not tally with his profession and it troubled him. One night he dreamed that he held in his hand a bunch of keys, and the Lord stood near. Slipping two tiny keys from the ring, he held the others forth, saying, "Here, Lord, are the keys of my life," and his Lord sadly told them over one by one, then asked, "Are here *all* thy keys?"

"Well!—Yes!—that is, all but two trifling ones that you would not want."

The Lord made answer, "If I cannot have all, I cannot take any." Then, after a pause, "Lord, I cannot give them up, but you may come and take them."

Under the touch of that divine hand, his grasp upon the keys loosened, then straight to those closed compartments the Master went, and fitted in the "trifling keys"—the doors flew open and there were the things that had been holding him back from whole-hearted service.

Are we ready to surrender all the keys of our lives to the Lord of glory? Are we willing to have Him throw the light in upon the sins that may be lurking unsuspected in the shadows? Is there anything that is keeping us from being channels of blessing in the lives of others?

Upon the mitre of the high priest, was inscribed "Holiness unto the Lord," so now, "Holiness unto the Lord" will be stamped upon these bodies, if the Holy Spirit would witness for God within us. Some day when we shall look upon the face that was marred for us, we shall be glad if we have been accounted worthy to suffer for His sake.

I was once privileged to watch beside a faithful servant of God. He had served his country as a soldier, later he saw harder service in the pioneer home mission field, and now he was awaiting the last call to a higher service.

He rejoiced that he had been called to endure hard things for his Master, but expressed regret that his life had not counted for more in the time allotted him. Then, after a pause, he said, "Oh, if all the Lord's children could have the vision of their life work as I see mine now in the light of eternity, how soon the kingdom would come upon the earth." God give us that clarified vision *now* while it is "called *today*." We have presented our offerings here tonight, and the Master, who sits over against the treasury, knows whether the life has been offered too.

The Lord of glory might have saved us by proxy, but only by giving His *body* could He sufficiently express His love for us.

Are we ready to measure up to that standard tonight?

I want to leave upon your hearts a prayer that was found in the fly leaf of an African missionary's Bible. If applied, there is in it enough latent power to electrify "these dull lumps of clay," and make them spiritually illumined temples. May we not with bowed head and heart, make this prayer our own for the coming year?

"Laid on thine altar, oh my Lord, divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine;
A thing that seemeth small,
But thou alone, O Lord, canst understand
How, when I yield thee this
I yield mine all.

Hidden there, in thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes and longings, infinite,
It hath been wet with tears and drowned with sighs.
Clenched in my grasp till beauty hath it none,
Now from thy foot stool where it vanquished lies
The prayer ascendeth—May thy will be done.

Take it, O Father, ere my courage fail
And merge it so in Thine own will,
That e'en if in some desperate hour
My cries prevail
And thou give back my gift,
It may have been so changed,
So purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as my own,
But gaining back my will may find it thine."

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Roma Beatty, ——, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

——

A Korean woman exists solely for man's pleasure and profit. At birth she is scarcely welcome. During girlhood only her nearest of kin may speak to her. She is nameless, and only known as the daughter of somebody. Marriage is arranged for her by her father. She is then spoken of as the wife of somebody. Not until she is known as the mother of somebody does she possess any status.—Margaret E. Pearson.

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TOPIC—KOREA—THE LAND OF THE MORNING CALM:

Suggested Program for October.

SING—

PRAYERS—For our out-going young women missionaries.

BIBLE READING—on prayer. See elsewhere.

ROLL CALL—Items gleaned from text and reference books, magazine and tracts.

PAPER—Home Life in Korea.

DIALOGUE—An Evening Among the Top-Knots.

Price 10c. Order from Pauline J. Walden, 36 Bromfield St., Boston, Mass. This gives only Methodist work, but after reading reference book, etc., it can be adapted to cover other missions, and be entertaining and instructive.

SKETCH—Pastor Ko. See Vanguard.

PRAYER—for our Korean sisters.

PAPER—Progress of Christianity in Korea. For reference see Text book. Korean Sketches, Gale; The Vanguard, Gale; With Tommy Tompkins in Korea, Underwood. These are all most interesting.

Some Rules for Prayer.

Let prayer be the key of the morning and the bolt of the evening.—Matthew Henry.

The key time is time alone with God daily, with the door shut.—S. D. Gordon.

Jesus loves to teach us how to pray. He will breathe his own life, which is all prayer, into us.—Murray

There are three necessary accompaniments of prayer: Simplicity of manner; sincerity of purpose; submission of will.

Pray always.—Ephesians 6:18

Pray with the spirit.—I Cor. 14:15.

Pray with few words.—Eccl. 5:2.

Pray with holy hands.—I Tim. 2:18.

Pray with thanksgiving.—Phil. 4:6; Col. 4:2.

Pray without doubting.—I Tim. 2:8.

Pray with all perseverance.—Eph. 6:18.

Pray without vain repetition.—Matt. 6:7.

Pray without ceasing.—I Thess. 5:13.

Pray in faith.—James 5:13.

Pray in faith believing.—Mark 11:24.

Pray in truth.—Psa. 145:18.

Pray in secret.—Matt. 6:6.

Pray in Christ's name.—John 16:23.

Keeping His commandments.—I Jno. 3:22.
According to His will.—I Jno. 3:22.
Doing God's will.—Jno. 9:31.
Constantly.—Psa. 55:7; Lu. 18:1.
Abiding in Him.—Jno. 15:7.
Nothing wavering.—Jas. 2:6.
Everywhere.—I Tim. 2:8.
One for another.—Ephe. 6:18.

Selected.

"One Girl's Story."

NOTE—The following contribution was sent us by our Secretary, Mrs. J. A. Alexander. We do not know to whom we are indebted for it aside from her. —EDS.

Will you permit me to say a loud "Amen" to all that Mrs. Ernest Snyder said in regard to "*Young Women's Help*," at the Monongahela Presbyterial, April 15, '09?

Let me tell you my experience as briefly as I can.

In the spring of 1893, I was elected President of the Young Women's Society of one of the old churches of our presbytery. It was our turn to send a delegate to the general convention at Omaha, Neb. Our society said, "we will send our president."

Being quite a young girl at the time, my knowledge of missionary work may be well imagined. Having never been far away from home at that time, you can also imagine the alluring features of such a journey. And what a memorable trip it was!

Here I met (for the first time) and enjoyed the fellowship of some of the best and most devoted women in the United Presbyterian church. Some of them are now only a blessed memory. What an inspiration to an impressionable young mind. It was also a heart preparation for what was to follow.

And, oh, the convention itself! How shall I describe it? I feel again a thrill of the old enthusiasm as I try to write. Led by such grace and tactful wisdom as Mrs. W. H. Vincent could command, she was at once my ideal, my heroine. I followed all the meetings closely—(I still possess my program and badge) took copious notes, met delegates from Maine to California, wrote to my pastor's wife, fearful lest the wires would not carry the news of the Thank-Offering correctly and swiftly enough to the Pittsburg Press.

In short, I seemed to grasp the whole scope and meaning of missions, and I can truthfully say that the joy and zeal I gained from that convention has been with me since, and I sincerely believe I would never have been so interested in missions and understood the work so well, had it not been for that trip.

So, I say most heartly with Mrs. Snyder—send the Young People—send the Young Women—give them work to do—interest them—draw out the best of their young lives for the Master's work and the future women of the church and the future of missions will be all with Him, and unto Him shall be all the Glory.

Steamer Address

Mrs. John A. Wilson has just notified us that Miss Beatty will sail on September eighteenth and her steamer address will be Miss Roma Beatty, Steamer "Deutchland," Hamburg American Line, New York. Do not forget to write her a farewell message. It might be well for part of your society to address letters to P and O Steamer "Moldavia," Marseilles, France, as she will go over land from Cherbourg to that port. If you decide to do so, please do not forget that it will require extra postage. Both letters should be in N. Y. not later than September seventeenth.

Miss Elizabeth Lawrence goes with her to India, so while remembering our special worker do not forget this worker.

New Societies.

A new Young Women's Society has been organized in Chartiers congregation, also a King's Daughters Circle in 13th church, Pittsburg, and one in Springfield congregation, Xenia Presbytery.

Pobai.

NOTE—The following is a review of Daybreak in Korea by Anna L. A. Baird, Fleming H. Revell Co., 60c net. We wish that every reader of the Magazine would read it, for it gives such a vivid picture of woman's life in Korea.—EDS.

As grand father Kim sat in the sunshine weaving straw shoes and gazing at the low mounds on the distant hillside, he sang:

"Humps and hollows, just look at that hillside!
I'll be like that too, when once I have died."

By his side sat Pobai, his grandchild a girl almost twelve years old, with round cheeks that glowed under the olive skin, and a braid of glossy black hair hanging down her back. She and her mother had pounded her father's suit on the ironing stone, with the ironing sticks until long after mid-night, that he might have a clean suit in which to attend the fair. So, her head ached and the child tied to her back seemed unusually heavy.

"Tell me a story, grandfather, something different from what you have been singing," she said.

The old man told her a little love story, but she said, "I don't like stories about getting married."

"Well," he said, "let me tell you, Pobai, that the three great affairs of life—birth, marriage and death—are all alike in one particular, you can't escape them, got to come to them."

"But not now, grandfather; by and by, when I get older."

"I guess it's got to be before long, Pobai. The money has been paid for you and your father needs it." Then he sang:

"Got to be, got to be,
Whether it's you, or whether it's me."

That night Pobai went across the village on an errand, and when she returned a coolie was standing in the doorway with a large package on his back. She knew this was the present from the family of the bridegroom and consisted of material to be made into garments for herself and her husband.

She became very sick and faint and sank down against the gate post, trying to weigh and measure her future, and the possibility of being able to bear it.

When she went into the house her mother said, "Just look at these beautiful pieces of goods. Not a bit too good, though. They ought to pay well for what they're getting."

Pobai's heart was sad and she could only ask, "when is it to be mother?"

"Six weeks from today is the only lucky day for three months, so it'll have to be then."

For three days Pobai lay on the floor with her face to the wall, then her mother said, "Come, Pobai, it's no use. I know it's hard, but it's the way of the world."

"So Pobai took her first great lesson in the doctrine of hopeless resignation to the inevitable, which her mother and generations of grandmothers had learned and practiced with varying degrees of success."

During the wedding festivities Pobai sat motionless and indifferent to all that was taking place, while the groom, a boy of ten, was very sulky and shy.

When the feast was ended the groom rode away on a pony, followed by the bride in a sedan chair. Thus her married life began and, from year's end to year's end, she spent her girlhood days in drudgery, and received in return something to wear, two scanty meals a day and a place to sleep at night.

When she was eighteen years old a little daughter came to brighten her life, but the family was displeased, for a grandson was desired that the shades of the old people might have rest and they would not be under a curse. Six months later her husband died and she heard the family whisper, "pretty yet," "a good price," and she knew that she was to be sold.

Her mind was soon turned from her condition by the illness of her child.

She went to consult Sim Ssi, the old sorceress, and while performing the task she laid upon her, several men rushed into the house, bound her and dragged her away to the home of Mansiki, to whom she now belonged. The baby was handed to her and she strapped it to her back and went about her work until night came and her master went to the wine shop; then she took the hoe, went to a secluded spot; made a little grave in the frozen ground; unstrapped the dead babe from her back and laid it to rest; then stole back to the house. After this, life seemed almost unbearable and Pobai often thought of ending it, but something held her back, there was something better in store for her.

She consulted Sim Ssi in regard to bringing a curse upon Mansiki, and did as she was instructed, then awaited the coming of the curse, but when it came it fell upon his parents, and they died, although both Sim Ssi and Ko Pansoo, a sorcerer, were employed to drive away the evil spirits. After this she suffered

POBAI ON HER WAY TO CHURCH

From "Daybreak in Korea."
Copyright 1909 by Fleming Revell Co.

in silence and awaited what was to be.

One autumn, after a bountiful harvest, the people were called to the neighboring magistracy to hold a thanksgiving festival and offer prayers and sacrifices to the spirits that gave the good crops.

Sim Ssi was one of the performers and after the festival closed she took the women to visit the foreigners.

Mrs. Missionary received them kindly and in response to their demand, "give us a sightsee," took them into her house and, while they were gazing about, tried to tell them of God's wonderful love, but they would not listen.

Going to the kitchen, they interviewed the Korean cook and he told them of the new doctrine and how it comforted them. As soon as Sim Ssi got home she told the women of her visit and of the comfort the missionaries received from the new doctrine. *Comfort!* that was what Pobai wanted. She did not wait to hear any more, but went home, and as soon as her master went to the wine house she started for the mission, six miles distant. Every Sabbath and Wednesday night she went to the church, and at last Pobai found a Friend. "One whose touch could not defile or hurt her, but brought purity and blessing."

She soon learned to read her Testament and hymn book, and they became very precious to her.

One night she knew that she was being followed and just as she reached home, Mansiki caught her and dragged her to the light.

"You've been down to the mission to do the Jesus doctrine?" I'll do a little doctrine myself and see if that won't cure you."

He seized her books and tore them to pieces and standing over her with a club said, "Will you give up this thing or not?"

She told him that he might beat her to death but she would not give up her Lord. The blows then fell, heavy and merciless.

"How about this Jesus believing business now?" he asked.

"Oh, the love of Jesus, the love of Jesus" was all she said.

This startled him and he watched her for weeks, until he became restless and finally decided to go to the magistracy and become a Confucianist, but was informed that he was not eligible. There seemed but one thing to do, get drunk and go back to his home. A sound of voices reached his ear and following the sound he was led to the chapel where he heard of the true God and of His Son, Jesus Christ.

When he reached home Pobai was praying for him and expected a kick in return, but instead, he said, "Pobai, I have found your Savior, and He has shown me what a brute I have been to you." They sank to their knees and words of love and prayer fell from their lips.

Now Mansiki says, "Our little wife is like the skylark. From morning to morning she rises up to heaven on wings of song."

They could not keep the good news but gathered their friends into their home and led them to the Savior.

Ko Pansoo listened outside until a great horror of hopelessness came over him. Mansiki found him in this condition and explained the Scriptures, prayed and wept with him until the poor sinner's spiritual eyes were opened, and he, in turn, went after Sim Ssi.

She said she could break up the meeting and tried it. As soon as she entered the door Ko Pansoo began to tell the Lord all about her and laid her sins before Him until she fled from the house. For days she was agonized, then Pansoo's wife took her a card bearing the words "Remember Jesus Christ." That night a Presence came to her that said, "Weep no more my child. The rest of life is yours to spend in loving service for me," and she arose and went forth to spend and be spent.

They tore down the Budha temple, carried the material down the mountain and built a church which the missionary dedicated.

As Pobai walked home that night she thought of the past, and looking upward she whispered to her husband, "All the world is changed now."

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

A Budget, Plans from Practical Workers on How to Use the Junior Pin as a Reward.

The following may be helpful to any needing suggestions. One worker writes:

The Juniors are delighted with the Junior pin and my plan for earning one is, the child must come one month when a red bow of ribbon is given, the second month white, third blue and the fourth a pin. If they miss one day, they lose the whole month and have to come one more month.

Another sends suggestions:

My proposition to the Juniors, in order to secure a Junior pin was *Ten Sabbaths without missing*, or *five Sabbaths* and bring *two new* Juniors, who had not been attending this year, on Rally Day.

Two brought the new members and attended five Sabbaths, ten came ten Sabbaths. The object was to get the Juniors started in to work in the beginning of the year. Quite a few brought one new member on that day.

The third we clip from a contributor, and place it here for its helpful suggestions:

"One lesson I have learned from years of experience in Junior work, is that, for average children coming from average homes, some incentive, some reward, some goal to strive for, aside from spiritual ideals, is needed to keep them up to the mark.

I strove long in vain, by the moral-influence theory, to secure freedom from whispering and the learning to recite instead of reading Bible verses, but a simple system of rewards has worked like magic, and for the last year I have had no trouble with behavior, nor with unlearned Bible verses, though the attendance has been larger than for years, and many new children have joined the society.

I use the Sabbath school Scripture cards, giving a little one each Sabbath to the child that has a verse learned and does not whisper in the meeting. On the fifth Sabbath a larger card is given, and when a fifth large card is due, a silver Junior pin is the reward. Then the children go on the "Junior-pin committee," and are responsible for an occasional special song by one or all of their members. After four perfect Sabbaths I give them Perry pictures, which they are making into booklets.

Of course all this costs something. We have twenty already on the Junior-pin committee—but I never spent money with more heart-satisfying results. Not the least of these is the personal touch with the children as they throng around me after the meeting, with their questions and explanations and affectionate little ways.

The Bible drill is one feature of our exercises that is of much interest to the Juniors. They never get tired of it. I usually write about fifteen Bible references on the blackboard, one at a time, and the Junior that finds each reference in the Bible first, is given credit for it. The Junior that receives the most credits gets the class pin to wear for one week.

It is surprising how quickly the little ones will find and read the references."

—*Exchange.*

Temperance Department.

EDITED BY MRS. R. C. MORTON,
2020 Perrysville Avenue. N. S., Pittsburg, Pa.

Intemperance Drives Out Purity, Prosperity and Love to God and Man.

My Dear Temperance Secretaries and Friends:

I trust many of you have taken part in our service of August 22nd, also that you have met God there; that you have re-dedicated your life to Him and that He has consecrated you—set you apart for service to Himself.

I am happy to inform you that I have been notified of the election of several new temperance secretaries. These have written to me for instructions as to "how to begin work." To such, allow me to suggest that you begin work by subscribing (if you are not already a subscriber) for the Women's Missionary Magazine, and by urging every United Presbyterian woman of your accquaintance to read and study it carefully, seeing that it is the medium of communication between the women of the church and the General Secretaries of the Women's Board. My dear women, it is the only way I know whereby I can *get* and *keep* in touch with each one of you, and each letter that I write is addressed to each woman, young and old, in our church, so please read the Magazine and answer my letter. I shall be very glad to hear from you.

And now, dear sisters, as your General Secretary, I hereby call upon every Presbyterial Temperance Secretary; upon every "Society" Temperance Secretary; upon every member of every W. M. S., upon every boy and girl to fall into line, and follow the Captain of our salvation as He leads us to victory, in this desparate struggle against Satan.

Do you hear the call?

Are you on the Lord's side or on Satan's?

To you, our *Beloved* has said "He that is not with me is against me." Therefore, get in line. Work as you never worked before. Pray as you never prayed before, and see if we cannot create a *tremendous* wave of temperance enthusiasm in our church. Look forward to the W. G. M. S., in St. Louis next May.

What report will each one of us have for that convention? What will our motto be for the following year? Send me suggestions. Keep a record of the number of letters and postals you write in the interest of temperance; of the number of people you speak to and try to influence for good on the subject, and do whatever your hands find to do.

And now may I ask this question? If there was a mad dog in your back yard where your children were playing, would you have to write to Pittsburg and ask some one what you should do? Not a bit of it. I know what you would do. You would cry out, Lord, save or we perish, and then you would proceed to destroy the dog; and do you realize that you would thus be acting both naturally and logically? Your cry to God is an acknowledgement of your dependence upon Him and faith in Him, and your effort to destroy the evil that threatens is proof that you have sense to know what ought to be done and executive ability to do it.

Now we know there are in the United Presbyterian church, many women who

have these two talents, viz., common sense and executive ability in a very marked degree but are there any who do not possess them in some degree? I think not. Therefore, I ask that you bestir yourselves, be conscientious in the use of your talents and do study conditions along temperance lines.

You can get all the helpful literature you need *free for postage* by enclosing stamps to me or your Presbyterial Secretary.

May I refer you to article page 281, March Magazine for further suggestions, and do write to me freely. I long to help you and long for the suppression of the liquor traffic for my dear Savior's sake.

Last month I said we would, in this letter, discuss some questions. The next one in order is this. Is not drunkenness the worst form of evil? My answer is, *I do not know.* It is God's prerogative, not that of any sinful creature to judge of sin. "Sin is any want of conformity unto, or transgression of the law of God," *not the law of man.* Therefore, God alone has the right to judge. It is God's law that is broken in drunkenness, not man's.

As I listen these days, to the many things our dear ones from India tell us about that far off land, and the religious services in the heathen temples, I am almost tempted to say that India Idolatry is the worst form of evil.

I will venture this, however, that while I do not know, and dare not judge of the place of drunkenness in the category of evil, I do know that it is shamefully prevalent in this Christian land, and that God is calling upon *you* and *me*, and every professed follower of His to view it in all its enormity and strike it down.

Margaret F. Morton.

From Month to Month.

Board of Directors.

Seven meetings of the Board have been held since the Convention met in Buffalo. At one of these meetings, Miss Laura Walker, of Egypt, was present and took part in the devotional exercises, and at other meetings Miss Mame Martin of India, and Miss Ora B. Haft of Tama Indian Reservation, were present.

At the meeting June 1st, Mrs. Annie R. Herron offered her resignation as a member of the Board and it was accepted with regret.

The Board was re-organized and the officers and department secretaries were elected for the ensueing year. Miss E. D. Brown was elected President, Mrs. N. Wylie Stevenson 1st Vice-President, and Mrs. Mary C. Porter 2nd Vice-President.

The office of Foreign Secretary was not filled, but the Foreign work was left in charge of Mrs. J. A. Wilson and Mrs. Sands until the first meeting in September.

Miss Susan McNall was elected Railroad Secretary and all the other offices were filled the same as last year, and a few changes made in Committees.

The undesignated Thank-offering was divided as follows:

Foreign Missions, $20,000; Home and Indian Missions, $8,000: Freedmens Missions, $8,300; Parsonage Department $4,000; Junior Magazine, $500; Literature Department, $300, and Ministerial Relief, $243.06.

Mrs. J. L. Hervey was asked by the Board to represent the Women's General Missionary Society and give greetings at the International Conference of Foreign Missions to be held in New York City on June 16th. Mrs. Hervey reported that she had attended this Conference and told of the work of the women of the United Presbyterian church and it compared favorably with the work of other denominations.

Miss Anna Barackman was appointed to go to the Sudan and Miss Roma Beatty was assigned to the Young Womens' So-

cieties as their special worker in place of Miss Sue Cooper White, who has married Rev. McArthur of India.

Miss Elizabeth Lawrence, who goes to India, will be supported by Miss Anna Milligan of Shadyside, Pittsburg, Pa.

Miss Ida Leota Cabeen, of College Springs, Iowa, was recommended for appointment as Missionary to Egypt.

The six young women, who are under appointment to go out as Missionaries to the three fields in September, will attend the Language Study Course, conducted by Rev. Cummings, and the Missionary Conference at New Wilmington, Pa., from August 13th to 28th. All the Missionaries returning to their fields this fall will also attend the Conference.

Miss Mame Martin will postpone her return to India until Dr. Maria White goes back, and they will go by the Pacific route.

Miss Maconachie, of Ireland, a cousin of Dr. White, was recommended for appointment as a Missionary nurse to be sent to India.

In the Freedmens' department, teachers for the various stations were recommended to the Freedmen's Board for appointment.

Norfolk was granted permission to have the walls of the sewing room repaired and whitened.

The school at Camden has been so crowded that another teacher has been allowed for the coming year and the sewing room will be needed for a class room. A small building will be erected, containing a sewing room and a music room.

The Freedmen's Board was given the privilege of building a small house on the grounds at Prairie, Ala.

A new range was granted Miller's Ferry and a wire netting fence is to be put around the school and dormitory grounds at Prairie.

Miss McCahon, Bible Reader at Knoxville, reports one hundred and twenty-five visits made, and sixteen meetings held in June.

The Home Secretary read reports from the different Mission stations.

Rev. R. G. Smith of Tama, Ia., reports that another young man has confessed faith in Christ.

Rev. A. B. Dickie of Warm Springs, Ore., writes that evangelistic meetings have resulted in a great revival, and twenty-four were received into the church on profession of faith, and six were restored to membership. A Temperance Society has been organized there.

The plans for the new school building at Frenchburg, Ky., were adopted and the specifications for the work are about ready. The building will be brick and will contain six classrooms and a residence for teachers.

The church building at Frenchburg is being repaired and painted and it is hoped that a Missionary can be sent to that field very soon.

The Junior Secretary reports five new societies:—4th Cleveland, 11th Pittsburg, 3rd New Castle, Pa., Bishop, Pa., and Steubenville, Ohio.

Junior life members were reported as follows: Katherine Work, Fort Morgan, Cal.; Edith Armstrong, Springfield, O.; Donald John Funk, Colorado Springs, Col., and Margaret Caroline Munn, Waterloo, Ia.

Mrs. H. C. Campbell and Mrs. J. A. Crawford represent the Board at the Missionary Conference, New Wilmington, Pa., August 13th and 28th.

The Temperance Secretary was granted privilege of having some new temperance leaflets printed in time for Temperance day.

Treasurer reported that a "friend" in Minden, Nebraska, had given $200 for Memorial Hospital, Sialkot.

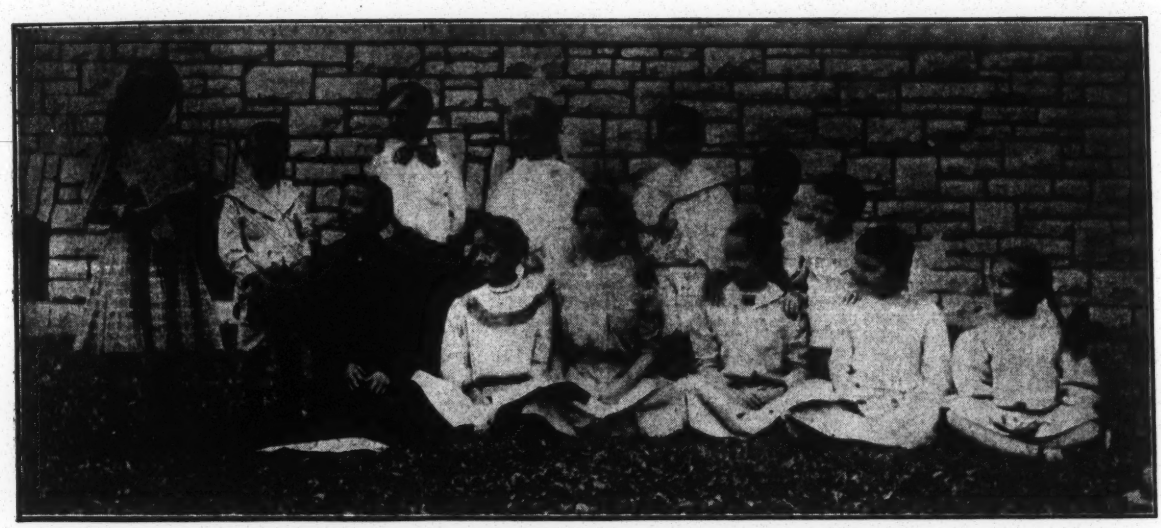
Receipts for June were $5,224.27, and disbursements for the same time, $7,852.15.

Six hundred dollars were received from Miss M. J. Curry, in memory of her mother, Mrs. Elizabeth Adair Curry, to be used to endow a bed in Sialkot Hospital.

Mrs. J. D. Sands, Secretary.

I drank in the spirit of missions on my mother's breast.
—*Jacob Chamberlain, M. D., D. D., Missionary to India.*

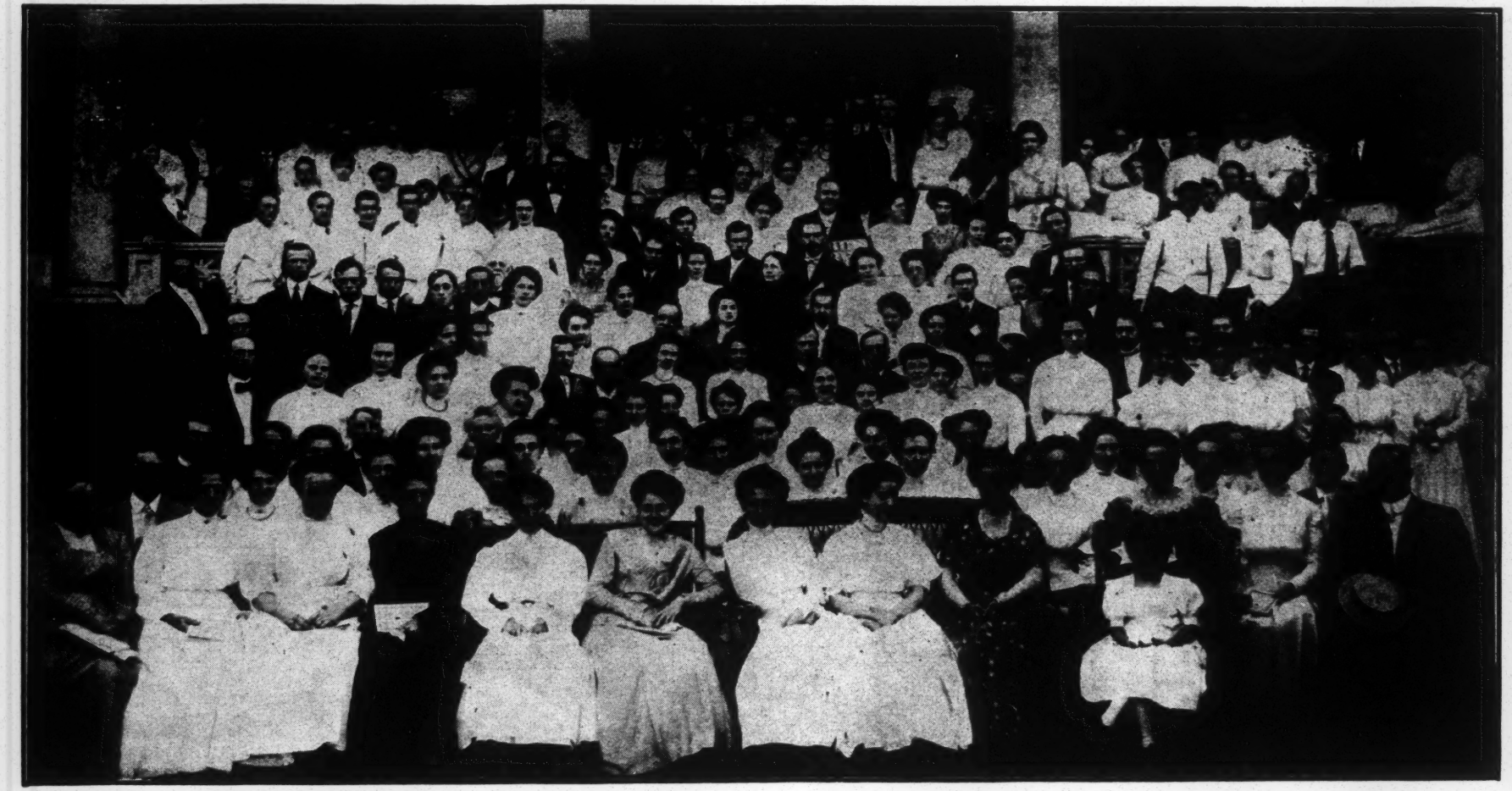
I believe there ought to be education in missions from the cradle.
—*A. T. Pierson, D. D.*



A FEW BRIGHT JUNIORS AT XENIA, OHIO.

An interested group of Juniors listening to one of their number read from the Junior Missionary Magazine. May many of this number be made ready to answer the call from our mission fields.

The time to work is now.



UNITED PRESBYTERIAN MISSIONARY CONFERENCE, NEW WILMINGTON, PA., AUGUST 13-28, 1909.

Missionaries at home on furlough and new missionaries going to our foreign fields this fall appear in this group.